

# The Baptist Record

“THY KINGDOM COME”

OLD SERIES—VOLUME 64.

Jackson, Miss., Thursday, October 8, 1942.

NEW SERIES—VOLUME 44.—NO. 37.

## LOVE TRANSLATED

When “Mother” Berry left us in January, we now know that “what seemed to us to be funeral tapers were heaven’s distant lamps.” All who knew “Mother” Berry loved her. She was always giving of her means and of herself to others. “The Modena Lowrey Berry Professorship of Bible” presents a fitting opportunity for us to translate our love for her into something tangible, thus perpetuating her name and her works enduringly for generations yet unborn.

If ever we planned to do something generous in her name, now is the time. The present effort affords the opportunity. The goal will not be achieved with less than our best gifts.

If you can give \$50.00, do not give less.

If you can give \$100.00, do not give less.

If you can give \$500.00, do not give less.

If you can give \$1,000.00, do not give less.

If you can give \$5,000.00, do not give less.

If you can give \$10,000.00, do not give less.

Everyone knows best what he or she can do. Let’s make our gifts in the light of our love for “Mother” Berry, and in the light of our respective financial abilities.

“Mother” Berry never failed us;

We cannot fail her now.”

—Bowden Hudson Rundle.

—BR

## MISSISSIPPI BAPTIST HOSPITAL



MRS. KARENZA GILFOY  
Superintendent

The Mississippi Baptist Hospital is one of our finest institutions. It renders service in Jesus’ Name!

Mrs. Karenza Gilfoy has served as superintendent since 1935. She is a capable, spiritual Christian. Her ability in administration has been proven over and over again.

ALL Mississippi Baptists wish for her, and members of her fine staff, every continued success.

—D. A. McCall.

### Report of the Activities of the Mississippi Baptist Hospital

June 1, 1941 to June 1, 1942

“Time is marked by heart throbs: not by figures on the dial,” so wrote a poet in the long ago.

Had the Heart Throbs of the past 365 days concerning our hospital been written, what a volume they would make! What a comingling of smiles and tears; of gladness and sadness, of tragedies and comedies. But with hearts overflowing with gratitude we would close the book as we read the final sentence: “What God hath wrought.”

It is needless to add that world conditions claim from each world organization a similarity in existence. Like begets like. War produces war. “Con-

(Continued on Page Three)

## “Mother” Berry



## BLUE MOUNTAIN ENDOWMENT CAMPAIGN ORGANIZATION

General Chairman—Frank L. Fair, Louisville, Mississippi.

Co-Alumnae Chairmen—Mrs. T. M. Hederman, Jackson, Mississippi; Mrs. O. B. Taylor (Belle Rowan), Jackson, Mississippi.

Junior Alumnae Chairman—Mrs. Bula G. Lee King, Memphis, Tennessee.

General Special Gifts Chairman—D. H. Hall, New Albany, Mississippi.

Publicity Chairman—Frank E. Skilton, Blue Mountain, Mississippi.

Treasurer—Lawrence T. Lowrey, Blue Mountain, Mississippi.

Alumnae Association President—Mrs. D. C. Simmons (Belle Ferguson), Jackson, Mississippi.

Junior Alumnae Association President—Miss Frances Fraser, Nashville, Tennessee.

President College Board of Trustees—J. P. Kirkland, New Albany, Mississippi.

Treasurer, Mississippi Baptist Convention Board—D. A. McCall, Jackson, Mississippi.

### ZONE A

C. J. Olander, Director

District Chairmen:

District Two:

J. B. Smith

Hollandale

District Three:

C. S. Thomas

Carrollton

District Four:

A. Boyce Adams

Clarksdale

District Nine:

Judson Chastain

Lexington

### ZONE B

J. F. Bailey, director

District Chairmen:

District Five:

E. L. Byrd

Holly Springs

District Six:

Dr. W. H. Anderson

Booneville

District Seven:

J. R. Reedy

Eupora

District Eight:

D. L. Day

Louisville

### ZONE C

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District Chairmen:

District Ten:

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Florence

District Eleven:

Mrs. W. D. Cook

Meridian

District Twelve:

Charles T. Walters

Laurel

District Thirteen:

E. S. Flynt

Biloxi

### ZONE D

James B. Ray, director

District Chairmen:

District One:

Dr. P. I. Lipsey

Clinton

District Fourteen:

M. J. Gilbert

Columbia

District Fifteen:

Virgil Ratcliff

Crosby

—BR

From the Watchman-Examiner we learn that Dr. George R. Brown, dean emeritus of Yale Divinity School, in a recent survey of the outstanding Protestant churches of America, found that in practically every instance these churches are ministered to by great Bible preachers. Any reader of this paragraph can demonstrate to himself the absolute accuracy of Dr. Brown’s findings, with here and there an exception.

## MISSISSIPPIAN ACCEPTS ATLANTA PASTORATE

Rev. J. W. Middleton Is New Pastor of First Baptist Church, Atlanta, Georgia

The many friends of Rev. J. W. Middleton will be delighted to hear that he has been called to the pastorate of the First Baptist Church, Atlanta, Georgia, to one of the most important pastorates in the South. He goes from the pastorate of the First Baptist Church, San Angelo, Texas.



“Jimmy,” as his friends know him, is a Mississippian, a native of Chickasaw county. He was reared at Woodland. The new Atlanta pastor is a graduate of Mississippi College and the Southern Baptist Theological Seminary. He came from the Seminary to the pastorate at Clinton, the seat of Mississippi College. And from there he went to Texas. Concerning his pastorate in San Angelo, (Continued on Page Three)

—BR

## ATTENTION! TREASURERS!

The Convention year closes October 31. If you desire funds in hand to be credited on receipts for this Convention year, please have them in this office by, or before, that date.

ATTENTION! EVERYBODY! PLEASE!

Have all Now Club funds possible in your Convention Board office by October 25th. That will help.

Mississippi Baptist Convention Board  
Box 530 — Jackson, Miss.

—BR

## DR. WALTER R. ALEXANDER IS NEW ASSOCIATE SECRETARY OF RELIEF AND ANNUITY BOARD

I am pleased to announce to our Baptist people throughout the South that Dr. Walter R. Alexander, for the past fourteen years pastor of the First Baptist Church, Florence, South Carolina, has been elected to and has indicated his acceptance of the position of associate secretary of the Relief and Annuity Board of the Southern Baptist Convention.



DR. WALTER R. ALEXANDER

Dr. Alexander will enter upon his duties with this Board on November 1, 1942. He comes to the Board after years of pastoral service in South Carolina and (Continued on Page Three)



## Sparks and Splinters

"When religion is accepted as the motivating force of life and conduct, then the doom of civilization may be averted . . . not until then."—Madame Chiang.

The Baptist students of Wood Junior College are planning to let their light really shine this year. The Baptist Student Union Council has held its first meeting and hopes to attain First Magnitude in this, its first complete year.

The bulletin of the First church, Sioux City, Iowa, Dr. Silas D. Huff, pastor, has the following interesting paragraph: "Is this a world record? Drew Fletcher has a perfect attendance record of 42 years in our church school. He was in his place, teaching his class, last Sunday, even though he had to go on crutches, having mashed a foot at his work."

Many churches over the country have started a "walk-to-church movement" designed to save gasoline and rubber. Church members in different sections are taking great interest in this movement and are declaring that they are beginning to enjoy stretching their legs and helping their government at one and the same time. It is wonderful how many things we can do without in this life.

Mrs. Colin P. Kelly, widow of the hero of Pearl Harbor, in receiving the medal of honor awarded her husband by Congress, said: "Colin didn't drink or smoke. Many of his friends do not either. He said alcohol and gasoline do not mix and that you need a clear head in flying."

Due to the present situation of rubber shortage and possible gas rationing, the Pastors' Conference which has been meeting at Starkville has been temporarily discontinued.

Indianola: Thirty-seven members of the Baptist church here who have gone into the armed service have been honored with the placing of an honor roll on the altar of the local church. The citation includes the names of all the boys, draped with two American Flags. A star is opposite the name of each.

Phalti: Our fall program begins with unusually bright interest. Good attendance at all services. New officers for the Sunday school and Baptist Training Union have been elected and all show a renewed interest in the work which will accomplish much for Christ with the spirit of co-operation we enjoy in our church.—Ruby Booth, church secretary.

Small Exaggeration—"It's difficult for a man to tell a woman's exact age, remarks a magistrate. 'It's practically impossible for a woman to do it.'—Stray Stories.

Uncle Sam Didn't See Him—Mother, "Did you mail my letter for me, Johnny?" "Yes, Mother, and here's your three cents back." Mother, "How in the world did you mail a letter without a stamp?" "Oh, it was easy. I just slipped it in the box when no one was looking."—Christian Observer.

The cross stands for—(1) Love; (2) Unselfishness; (3) Redemption; (4) Sacrifice; (5) Death for Others. Liquor stands for—(1) Greed; (2) Self-Gratification; (3) Destruction; (4) Indulgence; (5) Death to Others.—John L. Hill.

The Ford Company, after experimenting with a seven-day week for war manufacture, has discovered that eliminating the day of rest has not increased production, and has therefore restored it.—Sunday School Times.

"What has eighteen legs and catches flies?" "I don't know; what?" "A baseball team."

When the invasion came to China, Christian missionaries offered the only protection that could be found in those horrible days! Those missionaries demonstrated that Christianity is a religion of service and sacrifice. If missionaries had left at the threat of danger, we could never hope to return.—J. B. Hipps.

Maisie: "You say your sister makes up jokes; then she's a humorist?" Daisie: "No. She works in a beauty parlor."

Shiloh church, Calhoun county: Pastor Oliver Hood did the preaching in our revival meeting. There were 34 additions.—Mr. I. M. Parker, church clerk.

### ALL MOTHER BERRY DISTRICT CHAIRMEN SECURED

Leaders are responding to calls to serve in the "Mother" Berry Memorial movement, according to Frank L. Fair, general chairman, when he announced the fifteen district chairmen had been secured, and most of the 82 county chairmen. "There is apparently a determination on the part of the people to complete the \$200,000 endowment by Nov. 1, the 92nd anniversary of 'Mother' Berry's birth," Mr. Fair said.

District chairmen and the counties in their respective territories follow:

J. B. Smith, Hollandale (Bolivar, Humphrey, Isaquena, Sharkey, Sunflower, Washington); C. S. Thomas, Carrollton (Carroll, Grenada, Leflore, Montgomery, Tallahatchie, Yalobusha); A. Boyce Adams, Clarksdale (Coahoma, DeSoto, Panola, Quitman, Tate, Tunica); Judson Chastain, Lexington (Attala, Holmes, Leake, Madison, Yazoo);

E. L. Byrd, Holly Springs (Benton, Lafayette, Marshall, Pontotoc, Tippah, Union); Dr. W. H. Anderson, Booneville (Alcorn, Itawamba, Lee, Prentiss, Tishomingo); J. R. Reedy, Eupora (Calhoun, Chickasaw, Clay, Lowndes, Monroe, Webster); W. L. Day, Louisville (Choctaw, Kemper, Neshoba, Noxubee, Oktibbeha, Winston).

Dr. R. N. Whitfield, Florence (Rankin, Scott, Simpson, Smith); Mrs. W. D. Cook, Meridian (Clarke, Jasper, Lauderdale, Newton); Charles T. Walters, Laurel (George, Greene, Jones, Perry, Wayne); E. S. Flynt, Biloxi (Forrest, Hancock, Harrison, Jackson, Lamar, Pearl River, Stone).

Dr. P. I. Lipsey, Clinton (Claiborne, Copiah, Hinds, Jefferson Davis, Lawrence, Marion, Walthall); Virgil Ratcliff, Crosby (Adams, Amite, Franklin, Lincoln, Pike, Wilkinson).

—BR—

Rev. Garland McInnis has been called as assistant pastor and educational director of River Avenue church in Hattiesburg. Rev. E. M. Bilbo is pastor of the church.

Smyrna church in Copiah county has elected its committee for Statewide Evangelistic Campaign. The committee consists of George Dodds, O. Z. Fortenberry and Mrs. George Dodds.

Highland church, Meridian, has had 78 additions in the last seven months.

Dr. B. B. Hilbun is preaching a series of sermons on "The Ten Commandments in Modern Life."

Rev. Morris J. Anderson has resigned his work in Lincoln county and is now doing graduate work at Yale University, New Haven, Connecticut.

Smyrna church, Copiah county, has gone from quarter to half time. Rev. W. P. Sandifer is the pastor.

We hear good reports of the Upper Milligan Sunday school. The church has just organized a Training Union with 58 enrolled. Rev. J. R. Reedy is pastor.

Mossville church, Smith county, is now in a church building program.

Frankfort, Ky.—Kentucky's Assistant Attorney General Guy Herman has ruled that praying at least 50 feet from the polls is legal and cannot be construed as electioneering and intimidating or interfering with voters. The opinion was handed down after a wet leader in a county that recently voted dry in a liquor referendum stated that the wet forces "were up against an uncontrollable trend" when "women prayed at the polls."

Kansas City, Mo.—The Women's Society of Christian Service of the Southwest Missouri Methodist Conference was on record unanimously here as taking issue with the Red Cross on the contents of its packets for soldiers. The Methodist women want cigarettes, wild-west story magazines and playing cards left out of the packets. Instead of wild-west magazines, they would like to see the digest type of magazine—or perhaps "Upper Room," a devotional magazine—substituted.

The following Mississippians have been attending the past six weeks' session of the Army Chaplains' School at Harvard University: Capt. W. A. Brown, Capt. J. A. Bryant, First Lieut. T. T. Engell, First Lieut. O. S. Simms and First Lieut. C. A. Webb.

Brother O. Z. Fortenberry has been elected superintendent of the Sunday school which was recently organized at Smyrna church in Copiah county. They are planning a study course, beginning October 19.

Norfolk, Va.: All men attached to regular naval training stations in Virginia are required to attend church services every Sunday during their period of instruction.

Recent visitors to The Baptist Record office include the following: Dr. J. B. Quinn, Summit; Mrs. C. H. Boteler, Florence; Mrs. J. L. Dukes, Jackson; Rev. C. M. Day, Liberty; Rev. A. C. Parker, Petal; Mrs. J. J. Horton, Clinton.

Dr. Frank M. Powell, pastor of Calvary church, Tupelo, closed a gracious revival with the Durant church on September 30. Besides the ability to interpret the scriptures as few among us can, he brought into his messages the unique and genial personality that characterized his seminary classes for more than two decades, and made him a favorite as professor and friend. Those who attended Dr. Powell's ministry while he was among us will not soon forget his presentation of the Saviour as our captain in the all-important quest for the victorious life. Seventeen came into the church during the series of meetings and others are expected to come as a result of his service here.—B. Frank Smith, pastor.

Constructive Criticism—Whenever I am chided about the wrong use of words, split infinitives and the like, I generally use the following story without further comment: One night after the beloved Moody had finished a message, one of his educated listeners reminded of 20 grammatical errors in the sermon. Thereupon Moody said, "My vocabulary and grammar are very limited, but what I have is dedicated to God. Is yours?"—Bill Potter.

Notice: The things you wish you could have done—now you never can? But you can INVEST in a CHRISTIAN STUDENT and through that life see your own dreams come true. It would add a thrill to life for you to use some of your money to see a LIVING INVESTMENT witnessing for Christ. I know three students who need aid. Will give careful confidential attention to inquiries from people interested in making a vital investment. Address "Student's Friend," Care Baptist Record.

Decedar church, in Jasper county, now has its Sunday school organized and functioning, with the following officers and teachers: Superintendent, Vernice Weed; secretary, Johnnie Floyd Weems; pianist, Mrs. J. B. Spires; chorister, W. L. Weed. Teachers; adult men, Johnnie Gordy; adult women, Mrs. J. B. Spires; young people, Mrs. J. M. Harris; intermediates, Mrs. Johnnie Gordy; juniors, Mrs. Vera Gordy; primary, Mrs. W. L. Weed; beginners, Mrs. J. W. Lyles.

We recently received a nice EVERY FAMILY list containing 19 names from Unity church in Attala county. Rev. Ted Clark is the pastor.

"William Carey," by A. Dakin, president of Bristol Baptist College, Bristol, England, contains more information about William Carey to the square inch than any book we have ever read. Now is the opportune time to use this book for study classes and for sermon help. The price is 25c and it may be ordered through your Baptist Book Store.

"The Primary Superintendent Manual," edited by Misses Hattie Bell Allen and Allene Bryan, is just what its name indicates and every primary superintendent should have one. The price is 75c and may be ordered from the Baptist Book Store.

Edinburg church, Leake county, has voted to go from one-fourth to one-half time. Rev. Lavon Moore is the pastor.

Derby church of Pearl River county had Rev. M. C. Nelson as preacher in their revival meeting. The people were delighted with his sermons. Professor Eldon Bond, the superintendent of the school, brought the faculty and students to the morning services. There were 10 professions of faith, one of them 65 years of age. Thirty agreed to tithe for the next three months. And Pastor Z. A. Polk hopes to be able to introduce a church budget at the end of this trial period. During the ten months that Brother Polk has been pastor they have built three Sunday school rooms and now plan to paint the whole church.

"Messages on Prayer," by Dr. B. H. Carroll is published by the Broadman Press and would be helpful in every Baptist home. As one has said about this book, "If all preachers would read these sermons, and go and do as nearly likewise as possible, their people would be grateful and the world would be blessed. . . . We are trying to say that these sermons contain both food and food for thought." The price is \$1.50, order from the Baptist Book Store.



# Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS." I Cor. 13:8b

Jesus said, "I WILL BUILD MY CHURCH." Mt. 16:18.  
 "A good thing to remember,  
 And a better thing to do,  
 Is — work with the construction gang,  
 Not with the wreckin' crew."

## SEPTEMBER RECEIPTS PICTURE

	Cooperative Program	Miscel.	Now Club & 5M Club	Total
1942—				
Sept.	\$20,106.19	\$14,346.90	\$8,903.80	\$43,356.89
1941—				
Sept.	14,153.10	8,664.08	9,234.34	32,051.52
Gains	5,953.09	5,682.82	L. 330.54	11,305.37

For another month we note heavy gains in both Cooperative Program and Miscellaneous or Designated columns. It shows Mississippi Baptists believe in the Cooperative Program plan of action. We should continue to put emphasis on this point.

While Now Club receipts are good for the month we regret again even the slight loss registered. If Mississippi Baptists are to be out of debt before 1945 we MUST keep receipts in the Now Club column between \$10,000-\$15,000 EVERY month.

A total gain of \$11,305.37 for this month is gratifying. Many servants of our Lord made this possible. DOXOLOGY!

### II

The Petal Baptist Church, A. C. Parker, pastor, is now housed in a beautiful new building. It is paid for. This church has made remarkable progress. They are led by a good pastor, a lover of people, with good personality.

The house was filled at the dedicatory service and everybody seemed in high spirit. Doxology!

We were privileged to be in later services with Pastor C. E. McArn, one of our fine rural preachers. The work has been revived at "Welcome Home Mission." It was also good to be back at Seminary (Hintonville) for another visit. The folks gave ear to His Gospel!

### III

We have been asked about contributing War Bonds for denominational work. Such bonds may be contributed, provided they are made out to this office, if credit is to be given the churches of our Lord.

We should remember, however, that only cash for the most part will carry on the work of the Lord Jesus—so far as material support is concerned.

### IV

At Jasper County Association, Brother Goodrich brought a good message on The Baptist Record, and we brought the sermon on Missions. Pastor S. E. Sumrall graciously gave his time at the preaching hour. Several pastors, Brother Hightower, and a good congregation was present.

The Rankin County W. M. U. met in good session at Puckett. We enjoyed messages by Mrs. Webb Brame, Pastor Bailey and Brother Goodrich—the only ones we heard. We stressed Evangelism.

The house was overflowing with folks at the Zion Association. Brother Skelton made a good Now Club report. Pastor Reedy was at his best on the Cooperative Program. Other phases of the work were well presented. Great progress has been made in His work in this association.

Transportation problems did not keep Carroll Association from having a good representation. Moderator Corley was reelected. All but three churches showed support of the work of Christ beyond the local church.

The Blue Mountain College Endowment Committee had a largely attended meeting in Jackson. Mr. Frank Fair, prominent business man is chairman. Mr. Skilton is to be congratulated on his chosen leaders and his plan of action.

Dr. Lowrey, president, and the college, will receive merited support in this worthwhile project.

### V

WE ARE CONSTANTLY FINDING A PASTOR HERE AND THERE WHO IS NOT ON OUR "PAS-

## MISSISSIPPI BAPTIST HOSPITAL

(Continued from Page One)

fusion worse confounded" everywhere all around us creates within each of us an unwholesome restlessness. Naturally our hospital has not escaped the ravages of the storm. But we are more than grateful to Him who has said, "in quietness and in confidence shall be your strength." Day by day we have gone forward in His strength; so we are enabled today to render to you a report which we trust you will think is worthy of your consideration.

We have admitted to the hospital 6,884 patients. There have been 631 babies born. We have had only 183 deaths.

At no time in the history of our hospital have we been so crowded. Indeed we have had our share of "growing pains" and today we could easily fill another fifty rooms. Almost daily we have to beg doctors to discharge some patient that could be carried home on a stretcher to make room for other patients who need to be hospitalized for surgery or treatment.

Our doctors and nurses have very few leisure hours, and quite frequently they work all through the night, and yet have to take up the task of the new day when it dawns.

We have cared for 116 children from the orphanages at a cost of \$1,381.00.

Our charity work amounted to \$52,204.46. The free work we did for our colored friends amounted to \$5,733.50. Since the erection of this new annex in 1939, we now have 40 beds for colored patients. We find this floor has been a paying investment. Many patients on this floor come in and pay every penny of their bills, others come and pay a part. All of them are grateful for such a place where they can go and be cared for by Christian nurses and doctors. We have sixteen colored girls in training. They are doing good work and will be able to go out from this institution to be of real service to their race.

We have 85 white student nurses and they are all fine girls. Thirteen of them took State Board examination this year and passed. One of our girls led the state in making the highest grade.

We cared for 280 crippled children at a cost of

## TOR MAILING LIST."

WE WILL BE GLAD TO GET THE NAME AND ADDRESS OF ANY PASTOR NOT ON THIS LIST. THIS REFERS ALSO TO COLLEGE AND SEMINARY STUDENTS WITH MISSISSIPPI PASTORATES.

### VI

"Kingdom Building in North Carolina," is the title of a fine work on State Missions by Dr. M. A. Huggins, State Mission secretary. Along with many other fine things he quotes the following very appropriate words by Thomas Meredith:

"And we would first speak to those who oppose our measures. Brethren, you who are averse to State Conventions, and to Missions, and to Educational Societies, and who have carried your hostility so far as even to threaten with excommunication those of your church members who dare to think and act differently from yourselves in these matters, we wish it distinctly understood that we have no quarrel with you of any kind. We neither dislike nor envy you, nor do we despise you, nor yet do we FEAR you; we regard you as Christians, as Baptists, and as brethren, but we consider you sadly mistaken, and we sincerely regret the loss of your services in the important and interesting work before us. When we earnestly plead our arguments in favor of what we do, and patiently consider the objections which you urge against us, we do this, not for the purpose of justifying ourselves, nor yet for the purpose of justifying the cause which we advocate, but for the sole purpose of correcting your mistake, of reclaiming you from error, and of enlisting your services in the cause of the Redeemer in general, and in that of the denomination in particular. And we desire you further to understand, that we shall go on with our undertaking, whether you aid us or oppose us. You may misrepresent our intentions, if you choose, you may impugn our reputations, and you may conflict with our movements; but you cannot injure us, nor can you prevent the accomplishment of our plans. The improvement of the ministry, and of the churches of the Baptist denomination in North Carolina will be effected, and by the means proposed, either sooner or later."

## MISSISSIPPIAN ACCEPTS ATLANTA PASTORATE

(Continued from Page One)

the morning paper there said:

"During the 75 Sundays Rev. Mr. Middleton has served the local Baptist church there have been additions to the church on every Sunday. Total additions number 580, of which 123 were by confession of faith and baptism. This is an average of eight additions to the church for each Sunday he has served as pastor. There has been a net gain in membership 381, bringing the present number to 2,825—about 2,275 of whom are resident. Total offerings made by the church during Mr. Middleton's pastorate to date have amounted to \$57,118.70, an average of \$761.60 per Sunday. Sunday school attendance has shown notable increases and previous high record attendance of 1,224 has been raised during Rev. Mr. Middleton's pastorate to 1,563. Training Union high attendance has been raised from 375 to 533. All the organizational life of the church has grown likewise and the largest attendances upon the worship services on an average have recorded in the history of the church."

—BR—

## DR. WALTER R. ALEXANDER IS NEW ASSOCIATE SECRETARY OF RELIEF AND ANNUITY BOARD

(Continued from Page One)

brief periods of service in Virginia, Pennsylvania and Texas.

Dr. Alexander has, in the providence of God, been well prepared for the particular service to which he has been called. Not only has he been an able pastor of several leading churches where he wrought with signal success, in both spiritual and material ways, he had prior to entering the pastorate, six years of banking experience in one of the largest banks in the country, and this latter experience, together with his natural aptitude for business administration in denominational work seems to have fitted him in a peculiarly impressive way for the work that he is to enter upon as associate secretary of the pension and fiduciary agency of Southern Baptists.

Dr. Alexander was graduated from Temple University, Philadelphia, and Crozier Theological Seminary. He received the honorary degree of Doctor of Divinity from Furman University of South Carolina.

In behalf of the Relief and Annuity Board, of which he has been a valued member for several years, I bespeak for Dr. Alexander the prayers and heartiest cooperation of our people everywhere as he seeks to aid in further setting forward the already rapidly expanding work of the Relief and Annuity Board.

THOMAS J. WATTS, Executive Secretary.

\$6,267.70.

We cared for 122 blind men and women at a cost of \$2,409.00.

We cared for 83 mothers and children for the Maternal and Child Health Clinic at a cost of \$850.00.

We have taken care of thirty-six ministers and missionaries at a cost of \$2,778.25. This does not include ministers' families.

We received from the Baptist Convention Board \$1,133.00.

World conditions have made a heavy toll in our hospital in many ways. Perhaps the heaviest is in the loss of physicians and nurses. When the calls began to come, the mother-heart of our hospital silently cried, "We cannot let them go." But mother hearts are never selfish hearts; and as the greater need was stressed, we sent them forth, these sons and daughters of ours, with a prayer of thanksgiving that we, too, could give our best to our country. From our midst have gone fifteen doctors and twelve nurses and we are expecting some dozen more to be called by July 15th.

And thus we come to the end of another fiscal year's report. Our hospital has taken its part in the common lot of sacrifice and suffering. The road ahead is long and steep. The end is not in sight. Other sacrifices may be required of us, but with a prayer in our hearts we will continually strive to go forward; looking toward the day when our Lord's words shall ring out again: "My peace I give unto you."

Respectfully submitted,

KARENZA GILFOY,  
 Superintendent.



## The Baptist Record

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A. L. Goodrich ..... Editor  
D. A. McCall ..... Business Manager  
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### THE CONGRESS IS GUILTY

Below we quote portions of an International News Service dispatch which appeared in the Clarion-Ledger:

"Washington, Oct. 3.—(INS)—Washington police officials today placed the blame for increasing prostitution in the wartime capital on antiquated vice laws and the difficulty of obtaining convictions in the local courts.

"In a report on vice conditions made to the office of civilian defense, the Criminal Justice Association found 'alarming' conditions of prostitution in Washington and reported that they flourished because of the ease with which prostitutes constantly escape prosecution.

"The report, based upon six weeks of intensive analysis of police and health records, made public the following statistics drawn directly from official files:

"Out of 2,168 arrests of 221 legally known prostitutes, there resulted only 182 convictions for prostitution. Either the girls were released, or were allowed to forfeit a small collateral on a lesser charge in 1,986 of the 2,168 arrests."

"Nolan said that the girls have come to look upon this system as a form of 'licensing fee' which they pay as the 'privilege' for continuing in their trade. He added that the anti-vice laws are from 20 to 50 years old, and are not designed to meet present day conditions in the wartime capital.

"Major Edward J. Kelly, Washington police chief, told an extraordinary meeting of enforcement and health officials Wednesday that present vice laws do not permit an officer to check prostitution if it is carried on in a tavern, bar, eating place, or other public store."

From the facts stated, our Congress, which should be composed of law-abiding, moral, clean, high-minded men, is guilty of:

1. Protecting immorality by failure to enact sufficient laws, or
2. Indifference to the appalling conditions mentioned, or
3. Carelessness.

Washington is the capital of what we like to call the greatest nation in the world. And right now it is the war-time capital of the world. Surely such a city should make an effort to curb such open and vicious crime.

And our government is daily calling for young women stenographers to go to Washington. And when they get there, according to Dr. James A. Nolan, author of the report, they go to a city whose laws are inadequate and antiquated.

Furthermore, Washington itself, is not to blame, for the Capital City is ruled by Congress.

—BR—

### SACRIFICE FOR WHAT?

A few days ago the Office of War Information called in its regional directors and gave them a dinner. The published account of the menu was too long and varied to print here, but it was two hours long with a different rare old wine with each course. At the conclusion of the feast, speeches were made in which the regional directors were told to go back and tell the people that they must sacrifice in every way, even to denying themselves many of the essential foods.

The incongruity was appreciated by at least one individual who remarked, "I go to Washington and feast on the finest foods and drink the rarest wine and am instructed to go back to the country and tell the people that they must sacrifice and endure untold hardships." That is the trouble with Washington. It is living high and on a scale adequate to the requirements of global war.—Geo. Morris in The Commercial Appeal.

After the boys from the hinterlands and provinces had been duly assembled, this, according to newspaper reports not denied, is what happened. First, the lower case whoop-em-up lads were herded into the swank Carlton Hotel. There they got a pep talk from ineffable

Archibald MacLeish, poet and librarian of Congress, as well as National Archives counsel and former head of the now fortunately defunct but aptly named OFF, or Office of Facts and Figures.

Following the feast of reason—that Archibald no doubt provided, the physical man seems to have required refreshment. First, he got it at a bar, where the guest got Martini, Manhattan and Daiquiri cocktails, and/or Scotch highballs. Then as the old hillbilly song runs, "They asked 'em in to dinner an' this is what they eat":

Stuffed Tomato with Crabmeat Lumps  
Russian Dressing, Stuffed Celery, Salted Nuts  
Cream of Fresh Mushrooms Profitore  
Trite au Bleu, sauce Mousseline, Pommes Amendine  
Supreme of Guinea Hen with Virginia Ham,  
Perigourdine  
Braised Celery au jus, Pommes Fonlantes  
Bouquet of Asparagus, sauce vinaigrette (plate)  
Souffle au Chocolate  
Sauce Vanillee, Petite Fours, Demi Tasse.  
—The Commercial Appeal.

We pay the required taxes. We have not kicked when asked to reduce our automobile speed. We took sugar rationing in stride. When our tires got thin we became a bus and train patron. In a few days gasoline will be rationed. As we said in a previous article and as we have often said in speeches and sermons, "We have no right to complain about rationing, sacrifices or hardships until we approach the sacrifices and hardships of our armed forces."

BUT we do not want to pay one cent of taxes that is to be used to furnish wine for government workers. And when they urge sacrifice we shall feel like asking, "Why? In order to provide money for wine parties."

When we pray to our God to bless us and aid us in our greatest national danger shall we also ask Him to prosper us so that we can pay taxes to better wine and dine those who are to come back and urge US to sacrifice?

—BR—

### OUR SELECTED EDITORIAL

Each week we will publish what we consider one of the best editorials coming to our attention.—Editor.

#### MR. TAYLOR'S RETURN TO THE VATICAN

By Louie D. Newton, Pastor  
Druids Hills Church, Atlanta

(We had planned an editorial on this subject but Dr. Newton's article says it just as we wanted to.—Editor.)

What should be our attitude toward the announcement by Secretary of State Cordell Hull, September 17, that Mr. Taylor is returning to the Vatican? Here is my answer:

We are on record as opposing the present plan of the President, and we are on record as opposing any plan to establish diplomatic relations with the Vatican. And when I say "we," I mean not only our Baptist people, but the great majority of the evangelical Christians of the United States, through clear-cut resolutions of protest adopted in local, sectional and national conventions.

The present arrangement of having Mr. Taylor at the Vatican as the "personal" representative of the President is a war emergency set-up under the executive authority exercised by the President. Many of us regret this step, and have so expressed ourselves. I can see no point in restating our protest at this time.

When the war is over, if the President should announce his purpose to maintain the present arrangement, I believe we should then tackle this problem with all vigor, and I am confident that the people will firmly oppose any such arrangement. I have letters from several members of the Senate, in which they express their opposition to the idea of establishing diplomatic relations with the Vatican. If the President should ask the Senate to approve the appointment of an ambassador to the Vatican, I believe such proposal would be promptly defeated.

Therefore, as much as I regret the return of Mr. Taylor, based on the sincere belief that such a mission is needless and confusing, and likely to be

misunderstood by the Vatican and by other nations, I think it is better for those of us who hold that conviction to stand by our original protest for the duration of the war.

—BR—

### Our Contributed Editorial

BY INVITATION OF THE EDITOR

By this means we hope to give our readers a cross section of Mississippi Baptist thought.

#### AMERICA'S RELATION TO GOD IN THIS WAR E. G. Evans, Pace, Miss.

Basing my belief upon the scriptural record of God's dealing with the nation of Israel, a country which they had possessed in fulfillment of God's promise to their founder, Abraham; and believing that America came into being as a nation as the result of God's own purpose and planning, I think it safe to judge that God's attitude will be the same toward America in this hour of crisis, as it was toward Israel at different times as they were facing like situations. In Malachi 3:6 we read, "I am the Lord, I change not." The armament this nation needs more than any other, is a right relationship to God. "If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." 2nd Chronicles 7:14.

When Israel obeyed God, they were always successful in battle; but when they disobeyed Him, they were invariably defeated. Material preparation is necessary to the nth degree; but above everything else, we need God's presence and favor and guidance and power in the use of that material.

Instead of re-opening the whiskey brothels in Honolulu to rob and degrade and make ineffective the efforts of our military, both they and we ought to be on our knees before God. And if our own chosen representatives in our state legislature, elected by the people, who at every opportunity for many years, have voted overwhelmingly dry, would look after the wholesome and legitimate interests of the people who elect and pay them, instead of a group of them trying at every regular session to sneak through and palm off on the people a dirty whiskey law, would spend a little time on their knees in prayer to God, they too would help to merit the favor of God upon our country in our time of need. "Blessed is the nation whose God is the Lord." Psalm 33:12.

As a nation we are not ready for victory. We want to win, but we are not ready or willing to pay the price of winning. All honor to our courageous governor, and members of the law-making body, who fight for a clean government. Too many of us want to hold to our greed and selfishness and sin and privilege; we must become willing to exchange these for the higher liberty, the liberty to love God supremely, to give Him first place in our lives, to obey His voice, to follow the trail of unselfish service blazed by the master life of Christ Jesus, before we have even the right to ask, much less expect, the favor of God upon our efforts to gain the victory in the titanic struggle against the demon-driven aggressor nations of this earth.

Many men today (and many of that number are professing Christians) are taking advantage of our nation's present perilous predicament to grab unholy profits from our God-blessed country in the hour of her greatest trial and deepest need. Men are heard to say that "war will be good for us." Such men are thinking in terms of temporary dollars, and would gleefully barter the lives of our nation's splendid young manhood, waded through the tears and trample upon the hearts of our mothers, disregard the council of the Almighty and barter their own souls to the Satanic proprietor of hell; all for that which will perish with the using, unmindful of the goodness of our God, and of the imperishable values. Let us turn from selfishness and greed, and go after the victory we need in the spirit of the indomitable shepherd lad David, who, in facing the mighty giant Goliath said, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou has defiled" (I Samuel 17:45). And we shall win.



## NEWS AND TRUTHS about our HOME MISSION WORK

J. B. Lawrence, Executive Secretary-Treasurer  
Joe W. Burton, Secretary of Education

### City Mission Work Extended to Birmingham

Appointment of Rev. James L. Aders as superintendent of city missions in Birmingham brings the fourth city into the Home Mission Board's city mission program.

The new city mission superintendent was appointed by the Board October 1 on recommendation of a city mission committee of the Birmingham Baptist Association headed by Dr. John H. Buchanan. Brother Aders, pastor of Pratt City Baptist Church for six years, has accepted the appointment and is already at work.

The Board also voted to enter upon a city mission program in San Antonio as soon as the local committee in the Texas city recommends a superintendent. Work has been under way some months in Houston, Atlanta and Washington.

"Brother Aders is a life-long resident of Birmingham, knows our city intimately with all its spiritual needs, and has the complete confidence of our entire Baptist brotherhood," writes Dr. Buchanan in making the recommendation.

Educated at Alabama State Teachers College, Hamilton College of Law, Baptist Bible Institute and the University of Chicago, Brother Aders was a high school principal and school superintendent for some years.

He has been pastor of four Birmingham churches—Pratt City, Boyles, 66th Street, and Tenth Avenue, and is now moderator of the Birmingham Association.

"Birmingham is one of the greatest mission fields in the entire Southern Convention," says Mr. Aders. "We have many new subdivisions springing up all around Birmingham and we must get on the grounds and establish Baptist work in them."

Already two missions are in operation in the city. Plans are being made for shop and street preaching and city-wide mission schools.

### He Yearned For Bible 50 Years Ago— Now Rejoices In Salvation

One of the converts at the recent Inlow Youth



Camp in New Mexico in which Rev. J. L. Moye, Home Board superintendent of Spanish work, assisted was an old Indian, seventy-nine years of age, Juan Archuleta. The Indian convert is shown in the above picture with Brother Moye.

The old Indian told Brother Moye that fifty years ago he wanted to read the Bible but the priest would not allow it.

"Poor, ignorant Indian could not understand the Bible," said the priest.

Brother Moye states that the old man greatly enjoyed and did understand the large Spanish New Testament which he gave him.

### Home Board Receipts Show Large Increase

Home Mission Board receipts for the first nine months of 1942 have shown an increase of 23%, Dr. J. B. Lawrence, executive secretary-treasurer, reported at the meeting of the executive committee in Atlanta, October 1. Total offerings amounted to \$602,422.56 as compared with \$483,356.13 for the same period last year, an increase of \$114,066.43.



### WHAT YOUR STATE MISSION MONEY DOES

This is a picture of Shady Grove Baptist Church (new church) Bolivar county, using to 16 ft. by 16 ft. vacant tenant house for meeting house. This revival meeting was in progress when "Pearl Harbor" happened. While the Japs were destroying lives and property, Evangelist E. D. Estes and Rev. Joel W. Sturdivent, pastor of the Merigold church were winning souls to Christ and building up moral and spiritual life among the people. There is a vast difference between religion and Christianity. When you give though the Cooperative Program or to state missions you are helping to win souls to Christ. A gospel revival meeting will work in winter weather. Seven are receiving The Baptist Record. Eight were baptized at the close of said meeting in December. This new church called Rev. Curtis Askew as pastor and he had Rev. J. B. Middleton, pastor of Sardis church, with him this summer and they had a real revival with shouting and 20 for baptism.

E. D. Estes, State Evangelist.

—BR—

The critic who referred to the group of ministers who met at the home of Widow Wallis at Kettering on Oct. 2, 1792 to launch, on about \$66, the modern missionary enterprise, as "thirteen nobodies," would have done well to have remembered thirteen "insignificant men" who tramped the hills of Galilee nineteen centuries ago. A group of humble men, fishermen and others, following the Carpenter of Nazareth as He talked about the Kingdom of God. Thirteen "insignificant men" on a mountain formed the nucleus of the church; thirteen "nobodies" launched the movement that enlisted the churches in their great program of expansion. Remarkable coincidence.—F. V. McFarridge.

The total for September, he said, was \$31,389.37.

Dr. Alfred Carpenter, superintendent of camp work, stated that there are now 468 Southern Baptist ministers serving as chaplains. In fourteen months, he said, Baptist chaplains have conducted 20,769 services for the men in service and have led 20,142 to make profession of faith.

In the period since August 1, 1941, Dr. Carpenter said that the Baptist committee on Army and Navy chaplains had endorsed 640 applications from Baptist ministers. The committee, he said, had endorsed 271 applicants who have not been given chaplaincy appointments by the armed forces, and that over 4,000 preachers had made inquiries to the committee about chaplaincy appointment.

The chaplaincy committee, he said, has distributed over 35,000 tracts and has given to chaplains six public address systems for use in the camps.

### Pioneer Deaf Missionary Dies

Rev. J. W. Michaels, 89, pioneer Home Board missionary to the deaf, died September 29 in Fort Smith, Arkansas, after an illness of several weeks. Funeral services were held October 1 at Fort Smith.

Brother Michaels became the Home Mission Board's first missionary to the deaf in 1905, following a quarter of a century in the classroom which made him a recognized authority on the education of the deaf.

He had access to schools for the deaf and contact with leaders of deaf education in all the states, which was a great asset in his work as an evangelist and in enlisting volunteer workers.

Converted in 1873 while a student, he immediately became active in religious activities on his campus. He organized a prayer meeting, spent his vacations in evangelistic work among the deaf, and organized Sunday school classes, enlisting volunteer workers to carry on regular services.

Brother Michaels wrote a sign language manual.

### ASSOCIATIONS MEETING NEXT WEEK

Deer Creek—October 12-13, Greenville, Second church.  
Clay—October 13, Montpelier church.  
Union County—October 13-14, Harmony church.  
Walthall—October 13-14, Magee's Creek church.  
Leflore—October 13, Calvary church, Greenwood.  
Smith—October 14, Rose Hill church.  
Lincoln—October 14-15, Heuck's Retreat church.  
Newton—October 14-15, Chunky church.  
Marion—October 15, Cedar Grove church.  
Pike—October 15, Silver Creek church.  
Riverside—October 15, Tunica church.  
Union—October 15, Beech Grove church.  
Yazoo—October 15, Hebron church.  
Chickasaw—October 15-16, Amity church.  
Pontotoc—October 15-16, Furrs church.  
Scott—October 15-16, Springfield church.  
Attala—October 16, Yockanookany church.  
New Choctaw—October 16-17-18, Hope church.

### FROM DR. McCALL

The following telegram from Dr. D. A. McCall, Executive Secretary, Mississippi Baptist Convention Board, was received at the organization meeting of the endowment campaign in Tupelo, September 9:

"Best wishes for a successful meeting today and victory in the proposed campaign. Blessings upon you."

—BR—

### MISSISSIPPI'S GRAND OLD LADY

It is doubtful if any woman in Mississippi has influenced as many lives as "Mother" Berry. Besides mothering thousands of college girls for 69 years, she had been a community mother to the needy. When the Mississippi Federation of Women's Clubs selected four notable women of the state to represent Mississippi in the Hall of Fame at the Sesquicentennial Exposition in Philadelphia, Pennsylvania, "Mother" Berry, though never a member of a federated club, headed the list.

"Mother" Berry used to say that she expected to retire to private life at 75. Later she advanced the age to 85. At 84 years of age, however, in the year 1934, she finally requested the Board of Trustees of the College to relieve her from most of her duties. The Board did this and, in view of her remarkable service, it conferred upon her the honorary title of vice-president emerita. She continued to serve as an "other mother" to the girls until her death.

November 16, 1940, on her 90th anniversary, a great homecoming at the college was held in her honor, with the late Senator Pat Harrison as the principal speaker. The address of Senator Harrison and part of the other homecoming exercises were broadcast from the college auditorium by WMC, Memphis. President Roosevelt sent her a congratulatory letter. She was proclaimed by the press of many states. A great railroad announced special rates to Blue Mountain for the occasion.

On that occasion her "daughters" came "home" to see their "other mother" again—many for the last time. They came from far and wide and lingered in love for a while with the woman whose place no one can take in the history of Mississippi women and in the hearts of the hosts who loved her.

—BR—

With seven victories in the last two weeks, Kentucky "dry" forces looked hopefully to the day when a state-wide election might wipe the liquor traffic out of the entire state. The recent victories increased to 67 the number of "dry" counties from among the state's 120. The trend is considered especially significant in that Kentucky is considered a brewing state and thus one in which the liquor interests supposedly are most securely entrenched. The dry win in Hardin county—site of Fort Knox with its 55,000 or more soldiers—came despite the wet stand of Col. N. Butler Briscoe, commanding officer of Fort Knox. When results were announced, a wet leader in that county said, "We were up against an uncontrollable trend. Women prayed at the polls."

Pearl Valley Association meets with Salem church Oct. 9-10.—John L. Willis.



## Touching The Bases

By Fred R. Langley  
Soldiers, Sailors and Defense Projects Service

**CAMP SHELBY:** Hutments are being erected at Camp Shelby, according to the "Reveille," one every twenty-five minutes. A hutment is a house of 15 beds built for more comfort and more permanency than the tents formerly used here for soldiers. Hutments are a miracle of pre-fabrication. Thousands are now being built. Started in early summer, the last of the hutments will be completed in the 38th Division area by October 15, prior to the winter season.

**KEESLER FIELD NEWS:** According to last week's issue, the bus travel to and from the field is now under new regulations. Buses running from Gulfport will no longer enter the field. The only buses allowed under the new ruling on Keesler will be the buses from Keesler Field to Biloxi and Biloxi to Keesler Field. Another item of interest reported here is that the "Keesler Field News" passed its first anniversary with the September 23 issue. Congratulations to one of Mississippi's best army papers.

**GREENVILLE ARMY FLYING SCHOOL:** Around here we find some of the best long staple cotton in the world, best levee systems and the best catfish taken from "Old Man River," and now comes another best record. Maj. Gen. Ralph Royce, commanding general of the Southeast Training Center, has sent a congratulatory letter to Col. A. R. McConnell on the field's fine safety record. According to the Post this was the best all-round record of any basic flying school in the southeast area during a period in July and August.

"The surest steps toward happiness are the church steps."—Calvary Baptist Church bulletin, Jackson, Mississippi.

Worth repeating: "Hardships will be your lot, but trust in God will give you comfort; temptations will befall you, but the teachings of our Saviour will give you strength. Let your valor as a soldier and your conduct as a man be an inspiration to your comrades and honor to your country."—Gen. John J. Pershing.

"God is our refuge and strength, a very present help in trouble." Psalm 46:1.

### JAPAN'S WORST MISTAKE

Nations may challenge one another with some degrees of success, but when they defy God retribution is sure. Japan's murderous trail has been marked by temporary victories, but the tide will turn against her. "Two years ago Japanese military men made a fatal mistake," writes Charles Allen Clark, returned missionary from Korea, in "The Presbyterian." "They declared war on God. They practically decided to drive God and His Christ out of Asia. . . . They decided . . . to force every person in the empire and in any lands that they can control to worship Amaterasu, the goddess of the sun, as No. 1 god. If Christians wanted to continue to worship Jehovah God and His Christ as No. 2, they will not interfere, but Amaterasu must be No. 1. If Japan today could conquer all Asia, the ten millions of Christians now in India, China, Korea, Burmah, etc., would be forced to worship the goddess of the sun as one above Jehovah God." This is further confirmation of Japan's aggressive paganism, which has been exposed in The Sunday School Times in a number of articles by Dr. J. Gordon Holdcroft and others. Japan has placed herself among those of whom it is written: "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, Let us break their bands asunder, and cast away their cords from us." But God will have the final word. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. . . . Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Psa. 2:2-4, 9).—Sunday School Times.

### SOUTHERN SEMINARY'S ENROLLMENT 514 FROM 34 STATES, FIVE NATIONS Cyril E. Bryant

Five hundred and fourteen men from 34 states, including all the Southern Baptist Convention area, and from four foreign nations have registered for the 84th annual session of the Southern Baptist Theological Seminary, Louisville.

The near-record enrollment taxes the Seminary plant almost to the limits of its capacity. The entire student body cannot be seated in the assembly room of Norton Hall used for daily chapel services, and the need for a new chapel hall is apparent daily and acute.

Young women from the Woman's Missionary Union Training School are meeting in classes with the men under a new arrangement, voiding the necessity for Seminary professors to teach special classes for the women and making possible the division of large classes into sections. Miss Carrie U. Littlejohn, superintendent of the women's school, reports a total enrollment of 158 there.

North Carolina has sent 68 men, Kentucky 58, Tennessee 49 and Alabama 47 to the present student body. Brazil, Canada, China and Cuba are represented.

Twenty-six are registered from Mississippi. They are:

Joseph T. Allmon, Newton; James Nolan Brister, Bogue Chitto; Alvin Oakley Collings, Myrtle; Andrew Mathes Coltharp, Myrtle; Archie Grover Dunaway, Jr., McComb; Tom Waterson Dunlap, Jr., Okolona; James Alcorn Foster, Jackson; Robert Young Gerrard, Yazoo City; Raymond Lowrey Kolb, Blue Springs; John Wade Landrum, Clinton; Blythe Orman McDonald, Meridian; John Mac McGinnis, Hazlehurst; Charles Norman Millikan, Olive Branch.

John Allen Moore, Tupelo; John Lazarus Moran, Jr., Picayune; Perry Clifton Perkins, Columbus; Walter Bourne Price, Shaw; William Ennis Prout, Tupelo; Ray Frank Robbins, Lucedale; Ernest Ray Seitz, McComb; George Benn Seitz, McComb; Charles Carman Sharp, Corinth; Wayne Edward Todd, Hattiesburg; James Aaron Smith, Richton; Charles Franklin Treadway, Hollandale; Joseph Nimrod Triplett, Mashulaville.

### BELZONI - MERIDIAN

When we moved on September 1 from Belzoni to Meridian we left a happy pastorate in the "Heart of the Delta" for another happy situation in the heart of East Mississippi.

We enjoyed the pastor-church relationship with the Belzoni Baptist Church for only eighteen months, but during that time we learned to love the people there as if we had been with them a long, long time. Never have a people anywhere been more generous, thoughtful and lovely toward their pastor and his family than they were toward us. The response to our leadership there was splendid. God gave us victories far beyond what we had faith enough to expect, and there were many things that made it exceedingly hard for us to leave. We have an abiding love for Belzoni and an interest in the work throughout the great delta section of our state. We are grateful that the Lord gave us the privilege of witnessing for Him there. We trust that soon He will lead the Belzoni church to just the man He would have for their pastor and that the new pastor may lead the church to greater victories for the Lord.

And now God has led us to a marvelous opportunity at the Fifteenth Avenue Baptist Church in Meridian. Dr. T. M. Fleming, whom the Lord called home some months ago, rendered a faithful and effective service as pastor here for ten years. He left the church well organized and in a good spiritual condition and they are ready to do a still bigger work. We have large numbers of people to be reached with the Gospel Message.

Our people here have been gracious and most cooperative, and already they have won our hearts by their fine spirit. Our Sunday school attendance averaged 334 for the month of September. All the services are well attended, and the outlook is most promising for a joyous ministry.

W. LOWREY COMPERE.

### SHALL PAGAN PSYCHIATRISTS DECIDE THE DESTINY OF AMERICAN YOUTH?

Recently we heard of an incident which astounded and alarmed us. It concerns a Christian young man who sought to join the United States Air Corps. He was disqualified by examining psychiatrists on the ground of his Christian faith. The incident is related in the following statement, sent to us by the young man's sister at our request:

My brother will soon be called into the army, so therefore after much prayer felt led to join the Air Corps and become an aviation cadet.

On August 26 and 27, my brother passed the written and physical examinations and then was passed to two psychiatrists for final test. After being interviewed by the two psychiatrists, he was disqualified on the basis of certain answers to questions of a religious nature which are given below.

It was explained to him that aviation was a very dangerous occupation and that possibilities of his being killed in action or by accident were great. He was asked by the first examiner, "Are you afraid to die?" The answer was, "No." The psychiatrist then asked why he was not afraid to die. He answered, "I believe in Jesus Christ, and my Bible states that whosoever believeth on Him shall be saved, and I will go where Jesus is in heaven." The interviewer, based on his own statement, was of the Jewish faith, and he inquired, "What about me? The fact that I am a Jew and do not believe in Jesus Christ, from your statement, would mean therefore that I will not go to heaven." His reply was, "According to my belief, unless you believe in Jesus Christ you cannot go to heaven."

He then quoted the verse from John—3:36—"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

He was then turned over to the second psychiatrist, who questioned him along the same lines, and, receiving the same answers, told him that he would not be suitable material for an officer in the Air Corps.

My brother wishes to serve his country and believes that he has every necessary fitness for the work, and can be of greatest service if appointed to the Air Service of the U. S. A.

The above statement needs no elucidation. The incident is simply and truly related. It becomes at once an alarming situation if examinations for the Air Corps are finally determined by such psychiatrists. We immediately dismiss the fact that the psychiatrist mentioned in the statement was a Jew, because his attitude would not be taken because he was a Jew, but because he was a certain type of psychiatrist.—Watchman-Examiner.

### FOUNDER'S DAY AT B. B. I.

On October 1, the Baptist Bible Institute observed Founder's Day. October 1, 1918 it began its first session under the leadership of Dr. B. H. DeMent. On this date this year it began its twenty-fifth year of service.

Dr. George H. Crutcher brought the message on this occasion. Dr. Crutcher was prominent among those who promoted the establishment of the Institute. At the beginning of its third session in 1920, he entered its service as professor of Evangelism and continued through 1927. He came, therefore, richly prepared to memorialize the service of all the founders.

J. WASH WATTS,  
Dean and Acting President.

The many Mississippi friends of Rev. J. W. Fagan, formerly pastor at Second Avenue Laurel, will be glad to read the following from the Alabama Baptist: "Pastor J. W. Fagan of Pell City has accomplished one of the most outstanding works in Alabama during his service to that church. Among many other things he has raised a large fund for building a new church house, but the war broke up the plans and the old church has been remodeled and beautified against the time when the new one may be erected."



# Important!

★ ★ ★

Would You like to help save \$250,000?

**Mississippi Baptist Bonded  
Indebtedness some two years  
ago was .....\$542,000!  
NOW It is .....\$292,500!**

**As We Pay Dec. 1, 1942 Maturities  
It Becomes .....\$281,500!**

We Have 280,000 Mississippi Baptists  
To Pay \$281,500 Bonded Indebtedness

★ ★ ★

**Will You Help? ... Yes!**

Would you like to help save \$250,000 to all  
the Causes of Christ?—Evangelism, Missions,  
Christian Education, the orphans, the sick,  
the students are ALL involved.

You may help SAVE \$250,000 in interest by  
helping retire the remainder of Mississippi  
Baptist Bonded indebtedness not later than  
1943!

Had all Mississippi Baptists participated in  
the Now Club ON SCHEDULE we would have  
saved \$300,000 in interest!

**WE MAY STILL SAVE \$250,000!**

We have already SAVED \$75,000 in in-  
terest on bonds called December 1941, and  
June 1942!

For what was this money used that was  
borrowed and covered with these bonds?—  
A good question!

Answer: It has been used year by year in  
helping educate nearly 1,000 young men and  
young women, including nearly 100 minis-  
terial students. The money is still ours to use  
in the years to come.

The tuition paid by students does not nearly  
provide all the benefits provided in our Col-  
leges.

COME ON MISSISSIPPI BAPTISTS, let us  
get this debt behind us! Let us get ready to  
"launch out into the deep" for Christ's sake!

Both Baptist men and Baptist women,  
young and old, will have to increase their  
tempo if we retire the remaining \$292,500  
bonded indebtedness on schedule.

**It can be done!**

Read Luke 14:25-35 and Luke 9:62.

Just "wishing" will not accomplish this stu-  
pendous task! Nor can we retire this large  
debt with a mere pittance from the hands of  
God's people!

NOW is the time for God's heroes and hero-

## AN ENLARGEMENT CAMPAIGN William P. Phillips

The department of Young People's and Adult  
Sunday school work of the Sunday School Board  
and our State Sunday school department are co-  
operating in giving special emphasis to an inside  
enlargement campaign with a view to enlisting  
church members in Sunday school. The following  
article by Mr. Phillips is dealing with a most vital  
matter. This is largely an adult proposition since  
the great majority of all church members not in  
Sunday school are adults. We hope you will read  
this article carefully and follow its suggestions.—  
E. C. Williams, State Sunday School Secretary.

Our Southern Baptist statistician, Dr. E. P. All-  
dredge, in a recent study of the 1940 population  
statistics, has provided us with some very arresting  
and challenging information concerning the situa-  
tion that confronts our denomination and churches.  
The 1940 census reveals the significant fact that  
56.80 percent of the population of this nation is  
classified as adults. In the survey he indicates the  
further fact that 52.5 percent of the 5,238,132 mem-  
bers enrolled in the Southern Baptist churches,  
totaling 2,750,000 are not enrolled in our Sunday  
schools. Of this number 90 percent, or almost two  
and a half million, are adults. With these facts  
before us, we draw the following conclusions:

First, without a religious census, practically every  
church has enough enrolled resident adult church  
members to more than absorb all available space  
if it should seek to make provision for them.

Second, there will be little or no additional build-  
ing during the present emergency, only minor re-  
pairs and adjustments of present buildings and  
equipment.

Third, with the constant shifting of people on  
account of the war effort and its accompanying  
migratory aspects, a religious census, while always  
helpful, would hardly be as productive as under  
normal conditions, and particularly so when expan-  
sion of buildings and equipment is practically im-  
possible, and there are so many prospects already  
accessible, as revealed by church rolls.

Fourth, in practically every church, information  
is available as to who and where these unenrolled  
church members are.

Fifth, never has there been a time when the  
adult members of our churches need to know the  
Holy Scriptures and never has it been so important  
to indoctrinate our people in the things that Bap-  
tists believe. In such times as these, people, includ-  
ing our very own, have "itching ears for strange  
doctrines."

Sixth, in enlisting adult church members in our  
Sunday schools, inevitably, members of their own  
families, neighbors, friends, and fellow workers will  
be influenced to attend.

With these facts before us, it would seem impera-  
tive that we take seriously at once the matter of

ines to come to the front in action!

Only Mississippi Baptists are working at  
reducing this bonded indebtedness.

This indebtedness is as large as the debt  
of some southwide agencies.

Here is the Now Club Plan of Action:

The Now Club embraces the Five Thousand  
Club, being an effort to double it in the fol-  
lowing brackets:

50 at \$1,000 (in three years).....	\$ 50,000
100 at \$ 500 (in three years).....	50,000
200 at \$ 250 (in three years).....	50,000
1,000 at \$ 100 (in three years).....	100,000
1,000 at \$ 50 (in three years).....	50,000
6,667 at \$ 36 (in three years).....	240,000
9,017 persons in three years.....	\$540,000

Write Your Office at Jackson about becom-  
ing a part of this VICTORY PLAN against  
Debt!

D. A. McCALL, Executive Secretary,  
Box 530 Jackson, Mississippi.

According to the Watchman-Examiner: "The  
bulletin of the First Baptist Church, Boise, Idaho,  
Dr. Irving Gaines Roddy, pastor, carries this sig-  
nificant item: 'An Ohio physician propounds this  
query: "Our church has 1,000 families. The average  
income is at least \$1,000 per year, which makes a  
total of \$1,000,000. One tenth of that is \$100,000.  
Our budget is \$12,000 per year. What becomes of  
the \$88,000?" Let Christians face this question,  
before God.'"

Dr. B. J. Cauthen, in writing of opportunities and  
plans for future work in Free China, says: "The  
work out here continues to present open doors of  
opportunity. There is no hindrance to the preach-  
ing of the gospel, and we are laying plans for  
reaching out into areas hitherto unserved in our  
Baptist program. In a few weeks two teams of  
evangelistic leaders will begin work in two strategic  
cities. We hope that their labors will fruit in the  
planting of the gospel in these needy places. I  
am planning to spend considerable time with them  
in this advance work."

Printing of Bibles will cease in Norway following  
Reichskommissar Terboven's order prohibiting fur-  
ther sale of paper to the Norwegian Bible Society,  
according to information received by the American  
Bible Society.

these unenrolled church members and evolve some  
definite plan looking to a serious study of the mat-  
ter. Therefore, the Department of Young People's  
and Adult Sunday School Work of the Baptist  
Sunday School Board has proposed that the Sunday  
school leadership in each state join with them in  
an experimental project, selecting ten churches in  
the fourteen larger states, five in three smaller  
ones, and two each in Arizona, California, and the  
District of Columbia. Churches selected are to be  
of five types: large city, small city, town, village,  
and rural. Where only two are selected, these are  
to be both city and rural. The state Sunday school  
secretary is to seek to commit these churches def-  
initely to what is termed an "Inside Enlargement  
Campaign," which is to be jointly directed by the  
two departments. Churches committed to the pro-  
ject are to be supplied, without charge, detailed  
instructions as to procedure, an adequate supply  
of cards especially designed for the purpose of  
copying names of all unenrolled church members  
from church roll, a survey sheet on which to in-  
dicate present provision in the Sunday school for  
adults in detail and prospects found on church roll,  
also space for outlining in detail the present build-  
ing arrangement and physical provision.

Churches undertaking the campaign will be  
guided fully in every step by correspondence, and,  
where possible, a one-day visit will be made to the  
church by either a worker from the Sunday School  
Board, state Sunday school department, or ap-  
proved state worker. Following receipt of survey  
of possibilities, building, and equipment, recom-  
mendations as to provisions for all adult possibili-  
ties for whom school is responsible, together with  
adjustment of building, will be offered.

These recommendations in whole or in part will  
be inaugurated by the school if deemed practical  
and wise, the general superintendent advising the  
state Sunday school secretary after their inaugura-  
tion on form to be furnished for the purpose.

At the expiration of three months from date of  
the enlarged provision for reaching adults, the su-  
perintendent will be asked to submit a statement  
of progress resulting from the campaign over that  
period of time on a form which will be provided  
him for the purpose. After a three months' effort  
and all churches have reported to the state Sunday  
school secretary, a summary of these results will  
be sent to each church participating in the cam-  
paign and published in the state Baptist paper.  
When all states have completed the campaign, a  
summary of the entire Southwide effort will be  
furnished all Baptist state papers. The results of  
this study should be very revealing.

One of the inevitable results will be the organiza-  
tion of an Extension department if the school does  
not have one. It will be impossible to reach all  
resident church members without it. It will be the  
means of revising the church roll. The enlistment  
of adult church members in Bible study will open  
the way for their enlistment in other phases of  
church activity, which will bless both them and  
their church immeasurably.



## GOING PLACES

Our Text: I Timothy 4:13a and 15b: "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

### PRESIDENT NEFF URGES NEED OF INFORMED CONSTITUENCY Workable Plan Is Proposed

Southern Baptists in general, and we laymen in particular, do little because we do not know. We have not informed ourselves concerning our financial needs. We have not taken seriously our individual responsibility of educating ourselves as to the program of our denomination. This year, many of us believe, we ought to place a state Baptist paper in every Baptist home in our Southern Baptist territory. We believe, also, that the most satisfactory way to achieve this objective is to place the denominational paper in the church budget as some churches are already doing, thus allowing the paper to become a weekly visitor in each home. Our people must be educated or we perish. Our denominational papers are the medium through which we may inform ourselves about our church life, our denominational program in the homeland and wherever the gospel is preached by Southern Baptists. Let our laymen this year, uniting with all the organizations in our churches, commit themselves to a wholehearted effort to place our Baptist state papers in every Baptist home in the Southland. When this is done, a new day for kingdom progress will dawn. An informed church constituency assures a growing Christian vision and an ever-widening horizon of service.



DR. PAT M. NEFF

### Madison County Association

Due to the tire situation the attendance at the Madison County Association was not quite as good as usual. But the interest was high. New Hope church, at Madison, entertained the association, and did it in their usual cordial manner. Rev. J. M. Metts has recently been called to this good church.

Officers elected for the association were: E. C. Lane, moderator; Miss Aileen Wills, clerk.

They gave us a good place on the program in the morning. We also heard good addresses by Rev. J. L. Sullivan on the Cooperative Program, M. P. L. Berry on Christian Education, and Gaines Hightower on the Now Club.

The sermon was preached by Rev. J. M. Metts, and all who know him, know that it was well done.

Madison county has Record readers listed as follows: CAMDEN 19, Camden RFD 2, CENTER TERRACE 63, CANTON FIRST 158, Flora 8, LULA 21, NEW HOPE (Madison) 23.

### Sunflower Association

One of the best Associations of the fall was Sunflower Association that met with Fairview church. Pastor W. C. Sledge and those good people did not leave a thing undone to guarantee the comfort of the people. Most of the churches were represented and all the churches as a whole had one of the best financial exhibits we have seen. It was a homecoming for us for a few years ago we had the privilege of preaching in a revival at Fairview. They were A-1 in hospitality then and still are.

Once more the finances reported showed the EVERY FAMILY churches excelling the non-EVERY FAMILY churches, in Sunflower county. The gifts, through Brother McCall's office, averaged \$5.10 per member in the EVERY FAMILY churches. In the non-EVERY FAMILY churches

### DR. HEAD WILL BE INSTALLED AS PRESIDENT OF SOUTHWESTERN

Invitations have been sent out for the formal inauguration of Dr. Eldred Douglas Head as president of Southwestern Baptist Theological Seminary at Fort Worth on Tuesday, October 13. Covering three sessions, the entire day will be given to this occasion. At the morning session addresses will be delivered by Mayor I. N. McCrary; Dr. L. D. Anderson, pastor of the First Christian Church of Fort Worth; and Dr. George W. Truett. At the afternoon session, Dr. W. R. White, president of Hardin-Simmons University, and Dr. Pat M. Neff, president of Baylor University and the Southern Baptist Convention will deliver addresses. At the night session, Dr. J. B. Tidwell will present the incoming president who will give the inaugural address.

the average was 30c per member. The Record does help.

Baptist Record readers listed in Sunflower county are as follows: Bethany 2; Blaine 9; DODDSVILLE 15; DOCKERY 14; DREW 124; FAIRVIEW 31; INDIANOLA 122; INVERNESS 64; MOORHEAD 68; New Hope 10; Parchman 1; Rome 4; Roundaway 18; RULEVILLE 66; SUNFLOWER 66.

### Rankin County Association

The Rankin County Association had a good crowd, a good program and good hospitality. Hickory Ridge church was the host church and Rev. A. W. Talbert the host preacher. The reports were above the average. Officers elected were: Rev. H. W. Roberson, moderator; Rev. A. W. Talbert, vice-moderator; and J. W. Steen, clerk and treasurer.

The program gave a definite time to each subject, and evidently the moderator had read our editorial on the subject.—He started and stayed on time.

After explaining The Baptist Record EVERY FAMILY Plan several said they hoped to have it in their churches. One person was so confident of getting it adopted soon that she subscribed for JUST two months.

Rankin county Record readers are listed as follows: Barefoot 7; Brandon 12; BRIAR HILL 46; CATO 46; CLEAR BRANCH 41; Hickory Ridge 3; Leesburg 1; MOUNTAIN CREEK 22; MT. PISGAH 39; MIZPAH 11; New Zion 2; OAKVALE 21; PEARSON 15; PELAHATCHIE 65; PUCKETT 19; Star 4; STEEN'S CREEK 91; Pelahatchie RFD-2 1; Pelahatchie R-1 1; EAST SIDE 16; ROCK HILL 12; Galilee 1; RICHLAND 42; ANTIOCH 55; Liberty 2.

Dear Brother Goodrich: Just a card to let you know Enon church, Panola Association, adopted the EVERY FAMILY Plan, and if you haven't received a list you will soon. All they needed was someone to explain it.

### Hinds-Warren Association

The Hinds-Warren Association was well attended, and certainly well entertained. The crowd was large and a good program had been planned. The reports and addresses were of a high order. Van Winkle church and Pastor Chas. L. McKay did a good job of entertaining the association.

Officers elected were: moderator, Owen Williams; clerk and treasurer, Clifton Tate. Dr. W. A. Hewitt, pastor of the First Baptist Church, Jackson, was named to succeed himself as a member of the State Convention Board.

The program committee did us the favor of giving The Baptist Record a place before noon. Several people expressed an interest in the EVERY FAMILY Plan and we have the promise of some more additions to the growing list of churches that have adopted this popular and progressive EVERY FAMILY Plan. One church of more than three hundred families was promised us.

Baptist Record readers in Hinds-Warren Association are listed as follows: Beulah 1; BETHESDA 58; B'RAM 16; CLINTON 146; Edwards 1; CALVARY 777; PARKWAY 148; Davis Memorial 5; North Side 3; VAN WINKLE 39; Griffith Memorial 9; Jackson First 70; SOUTHSIDE 53; LEARNED 16; Oakley 1; Old Men's Home 2; POCAHONTAS 20; Daniels 12; Bolton 5; RAYMOND 62; Salem 2; Siwell 5; TERRY 74; Utica 5; CALVARY (WARREN) 18; Vicksburg First 18; BOWMAR AVENUE 67; Vicksburg RFD 1; YOKENA 12

### TEACHING BIBLE AT BLUE MOUNTAIN COLLEGE

Willfred C. Tyler

To teach Bible anywhere is a privilege. To teach young women in a church-related college is distinctly so. But to teach courses in Bible and Christian History at Blue Mountain College is to have an exceptionally gratifying experience.



Why is this true? The answer is manifold. First, it is heartening to see the influence of consecrated Christian parents as it manifested in the ideals of the students who enroll at Blue Mountain College. Again, to girls from such homes the Bible is a vital book. They want to know it and its uses. They are alert and responsive to its spirit and message. Again, the Bible continues to be as vital in the heart and life of the president of the college as it was in the hearts and lives of his revered grandfather, General M. P. Lowrey, and his beloved aunt, "Mother" Berry. Again, the personal cooperation of the entire faculty and staff buttresses the chair of Bible to the eternal good of the students. Finally, it is a great privilege to conduct classes in the study of the Book where the primary desire of the college "family" is to "grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ." (II Peter 3:18.)

—BR—

### DATES AND PLACES OF MEETING OF "MOTHER" BERRY MEMORIAL MOVEMENT

Blue Mountain, Miss., October 5—Frank L. Fair, general chairman of the "Mother" Berry Memorial movement, announces the dates and places of district meeting throughout Mississippi. All county chairmen and all county workers will attend these meetings, which will be presided over by the respective district chairmen. The schedule follows:

District 4 (Coahoma, DeSoto, Panola, Quitman, Tate, Tunica counties), Oct. 13, First Baptist Church, Clarksdale, 10:00 a. m.; District 2 (Bolivar, Humphrey, Issaquena, Sharkey, Sunflower, Washington), Oct. 13, First Baptist Church, Greenville, at 3:00 p. m.; District 1 (Claiborne, Copiah, Hinds, Jefferson, Warren), Oct. 14, First Baptist Church, Jackson, 10:00 a. m.; District 15 (Adams, Amite, Lincoln, Franklin, Pike, Wilkinson), Oct. 14, First Baptist Church, McComb, 7:00 p. m.; District 14 (Covington, Jefferson Davis, Lawrence, Marion, Walthall), Oct. 15, Baptist church, Prentiss, 10:00 a. m.; District 13 (Forrest, Hancock, Harrison, Jackson, Lamar, Pearl River, Stone), Oct. 15, Baptist church, Wiggins, 3:00 p. m.

District 12 (George, Greene, Jones, Perry, Wayne), Oct. 16, First Baptist Church, Laurel, 10:00 a. m.; District 11 (Clarke, Jasper, Lauderdale, Newton), Oct. 20, First Baptist Church, Meridian, 10:00 a. m.; District 10 (Rankin, Scott, Simpson, Smith), Oct. 20, Baptist church, Forest, 3:00 p. m.; District 9 (Attala, Holmes, Leake, Madison, Yazoo), Oct. 21, Baptist church, Pickens, 10:00 a. m.; District 8 (Choctaw, Kemper, Neshoba, Noxubee, Oktibbeha, Winston), Oct. 21, Baptist church, Louisville, 3:00 p. m.; District 7 (Calhoun, Chickasaw, Clay, Lowndes, Monroe, Webster), Oct. 22, First Baptist Church, West Point, 10:00 a. m.; District 3 (Carroll, Grenada, Leflore, Montgomery, Tallahatchie, Yalobusha), Oct. 22, First Baptist Church, Grenada, 3:00 p. m.; District 5 (Benton, Lafayette, Marshall, Pontotoc, Tippah, Union), Oct. 23, Baptist church, New Albany, 10:00 a. m.; District 6 (Alcorn, Itawamba, Lee, Pentiss, Tishomingo), Oct. 23, Baptist church, Booneville, 3:00 p. m.

—BR—

In sending us eight new subscriptions to The Baptist Record, Rev. J. T. Carter says, "I stressed The Baptist Record at Edon and secured the following subscriptions in addition to the two you received. This makes a total of ten subscriptions from our church." We hope that other pastors will also stress The Record and send us their list of subscribers.

—BR—

"Life begins at forty," says a wise guy. Then he proceeds to spoil it by adding: "And so do fallen arches, lumbago, bad eyesight, and the tendency to tell a story to the same person three or four times."



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.  
Vice-President—Mrs. John King, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Executive Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson  
Miss Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, Hazlehurst, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

The following article was presented at the Bolivar Associational meeting by their personal service chairman, Mrs. F. H. Smith, Duncan. It is so full of practical suggestions I am passing it on to others.

### The Purpose of the Statewide Evangelistic Campaign and Our Part In It

During the first part of 1943, there will be a Statewide Evangelistic Campaign, combing the entire region for unsaved souls. A campaign to kindle that small spark that still exists in the hearts of many church members, and cause it to flare up and burn with a light which will reveal the straight and narrow path that leads to the foot of the Cross. A campaign to get all saved people working for the Master, before it is everlastingly too late. One that will clothe our churches with the whole armour of God and so fortify them that many of the 700,000 unchurched people in Mississippi will find a refuge for their lost souls.

In this great task we women may play a large part. If we are to be ready we must prepare. Now when we are planning something, a part, for example! Something that is befitting us socially, if you please! We get out our Emily Post, read it carefully, find just how to word our invitations and have them correct. One receiving such an invitation would consider well before refusing. We would visit and telephone—and be nice to this one and that one so that they would come and urge someone else to come! Then we would get out our best cook book, and look up our favorite recipes so as to have exactly the foods that would tempt the appetite of our guests. We would plan a menu that to the best of our abilities would send the guests away marveling and wondering. When we had completed those plans we would look in our mirrors at bedtime and reflect that we had better get out our best cosmetics, and cream and massage our faces for a week or two, so that our countenances would be soft and glowing. On the day before the event, we would go to the beauty parlor and ask for a becoming hair-do, manicure, etc.

We would plan days ahead putting the house in order. On the day of the party we would select choice flowers and place them just where they would add most to the home. The best china would be gotten out and dusted off, the best silver polished and all played just right. The food prepared and tasted, the color scheme studied and a touch added here and there. Finally we would select with care the dress to wear, put on our make up, get the magnifying mirror and see if our lipstick was just right, put on our sweetest smile, go to the front door to receive our guests and make them have the most delightful two hours they have enjoyed in many a day.

But, ladies, we are to have Open House in honor of our Lord, Jesus Christ. The date in Mississippi is from January 24th to April 18th, 1943. Our guest list will number 700,000 lost souls besides those thousands inactive Christians.

Let us get ready for this wonderful occasion. Get out our Bible, read it, study it, and pray over it. In it we will find just how to meet and treat these people, to visit them, call them over our telephones, send word and get some good friend to urge others to come to our Big Open House. In Bolivar county it will be the week of February 31, 1943.

Now we must study the Book and plan. It might be well if we would go back and establish our family altars, put children to work, show them in the Book how they should treat those with whom they come in contact. We want every one to come, you know. We will get the best form of invitation, one that will persuade and make them consider well before refusing. Let us by all means get them out on time.

Wiping the dust off the dear old Book, let us look inside and find the best foods for sin-sick and starving souls. Then, we will prepare ourselves to serve it in a tempting manner. If we search diligently we will find the correct words to say, the

correct way to act, how to clothe ourselves with righteousness. Everything we need to know about our Open House for Christ is in this most wonderful of all books. Then may we not use it so as to make this occasion a great success, a highlight in our Christian lives?

Now, that we cannot travel much in our cars, we can look around and see the wonderful possibilities at hand for Christian work. We must be busy, putting just the right touch here and there. Study ourselves and stop doing those things that keep us from being the right example in the eyes of the person depending on a Christian to show him the plan of salvation. We have much to do if we would be ready, so we must begin at once. Let us daily do gentle deeds of kindness and mercy. We can work together and sweep clean the county, that is our home, of those forces of evil surrounding us. We are to honor our Lord, we must put our house in order for the occasion.

As women of the W. M. U. we will open our hearts and our doors to those who knock.

"God wants our best, He in the far-off ages

Once claimed the firstling of the flock, the finest of the wheat,

And still He asks His own with gentlest pleading,  
To lay their highest hopes and brightest talents at His feet;

He'll not forget the feeblest service, humblest love  
He only asks that of our store, we give the best we have.

And is our best too much?

Friends, we should remember

How much our Lord poured out His soul for us,  
And in the prime of His mysterious manhood,  
Gave up His precious life, upon the Cross;  
The Lord of lords by whom the worlds were made,  
Through bitter grief and tears, gave us the best  
He had."

So let us not wait for February to begin this task. Let us with out organized personal service workers perfect our plans and bring this campaign to a glorious climax in February. Let it begin now and go on and on for our Saviour.

Seminario Evangelico Bautista  
Bolanos 262  
Buenos Aires  
July 9, 1942

Dear Friends at home:

Let me tell you about the experiences of last Sunday. At 8:30 the thermometer registered 40 degrees below freezing with a strong wind blowing. Here at the ten-mile-wide mouth of the Plate river the atmosphere is very moist and therefore "penetrates to the bones." Though we generally have very little severe weather, this year we have had the worst in forty years in the first months of the winter. "Old folks' month," August, the month when so many die from the cold, has not arrived yet. Very few even of the better-off families have heat in their houses. Coal costs 180-200 pesos per ton when it can be had. Wood is almost as costly. The poor have no heat. A few coals of charcoal serve to cook their meals on an open grate in a kind of brick table. I arrived at one home Sunday morning at about eleven o'clock where I was to eat dinner. (The service is in the afternoon.) They live in a frame hut of two very small rooms with a kitchen about 6 by 10 feet. The two rooms are full of beds leaving no room for visitors. I stood out in the yard in the sun and tried to keep comfortable as I talked with the unconverted father while the mother and daughter prepared the dinner and improvised a table in the kitchen for the five members of the family and seven guests. Though poor they served a sumptuous dinner of Italian dishes. I sat at one end of the table near a corner where the pet turtle was hibernating for the winter. I touched her and she replied with a hiss and drawing her

feet up under her shell. (How do I know that it was a "she"? Well, the lady told us during dinner how the previous summer while she had a guest, the old turtle sought out her friend, the lady of the house, and getting between her two feet, laid an egg. After eating we went to the church where we expected to continue more or less frozen with the few who would brave the terrible weather to come to an even colder preaching hall. None of the churches have heat. A hall full of children, young people and adults met us. After the Sunday school period we asked the smaller children to let the adults who were coming in have their seats. A goodly number of them left, leaving room for the other adults who came for the preaching service. In spite of the severe weather we had a good service, a good sermon by one of the students, but no move toward conversion, though several unconverted young people were present.

Now, let me give you some news briefly. I. We have just closed one of the best meetings in the history of the mission. 32 of the 35 missionaries were present. We are sending our appeal to Richmond for a large number of new missionaries. It is an oft repeated gospel. The missionaries reported substantial progress on all fields, though there were no sensational reports of progress. There are whole states down here that have never heard the gospel. 2. Mr. David of Cordoba reported some of the attacks that he had had in his work from the Catholic leaders. Some time ago I was with him in the town of Mar Chiquita in an evangelistic campaign. Later he was given a pamphlet which was distributed in every house and store in the town of several thousand people, which condemned us as a Protestant heretics from North America, having been sent by that capitalistic nation for the purpose of exploiting this country so rich in natural resources. 3. The mission has asked me to take what time might be necessary during the next few years to help in the education of the churches in the matter of stewardship, self-support, and denominational support. This will call for careful planning, prayer, appropriate literature and the co-operation of the pastors and missionaries. 4. Of the 35 members of the mission 14 will be in the States at the next meeting of the mission. This means depleted front lines, overburdened missionaries as they carry their own burden and that of another. We must have more missionaries for opening new fields. Whole states in this country have not yet heard the gospel except on occasions very infrequently. 5. Today this great country is celebrating her 129th anniversary of independence from the yoke of Spanish control. The other day, after hearing a stirring sermon by Dr. Everett Gill, Jr., our new secretary for Latin America, both our boys gave their hearts to the Lord. The next night in a conversation with their father their decision was made. We know that you will rejoice with us. 7. This year the four children attend the American school, leaving home at 8 o'clock and arriving at school at 9 after a long walk, and a ride on the bus and train. They are doing well.

As you read this letter underscore the items that you feel led to remember in your prayers. Let them have a real part in your prayer life. Present them to your class, union circle, prayer group that others might lift us up to the throne of grace.

Your fellow workers in Argentina,  
The W. Lowrey Coopers.

—BR—

Oak Grove church, Philadelphia: Pastor Taylor is leading us out in a great way. This is the first year we have had a budget system. We over paid our budget and almost doubled it for another year. Rev. Lavon Moore was pastor the past year.—John L. Willis.

Adaton: Rev. R. L. Ray, Jr., has been called as pastor of the Adaton church, Oktibbeha county, for another year.—Genevieve Clardy, reporter.



## Baptist Training Union

AIM—Training in Church Membership  
AUBER J. WILDS, State Secretary  
OXFORD, MISS. JACKSON, MISS.

### State Training Union Convention Thanksgiving November 26

The State Training Union Convention is to meet with the Calvary Baptist Church, Jackson, Miss., November 26-27. These dates are Thursday and Friday. Thursday the 26th is Thanksgiving Day. We will begin our convention at 10:00 a. m. Thursday the 26th and will close at noon Friday the 27th. Already the program is well under way to completion. We are happy to announce that Miss Auris Pender, recently returned from China, and Rev. Joe W. Burton, secretary of education, Home Mission Board, will be guest speakers. These two outstanding personalities will justify the presence of every pastor, Sunday school, Training Union, W. M. U. and Brotherhood leader in the state, and with these leaders should come hundreds of other interested officers and members of our churches. The registration fee of fifty cents for adults and young people and twenty-five cents for intermediates and juniors, is to help take care of the expense of the convention. Homes will be available for overnight entertainment at 50c per person, two to the bed. Jackson has several splendid hotels, as good as you will find anywhere, and the rates will be reasonable. Begin now to make you plans to attend. All winners in our District Conventions are invited to take part on the State Convention program. There will be no contests at the state convention. No judges will be appointed, and no winners declared. All who take part are winners, and will add their bit to the convention program, thus making a great contribution.

### Associational One Day Rallies

It's the third year in the four year Training Union Program. October 26-30 are the days we will observe. During those days we hope to hold a meeting in each of our 71 associations, Clarke and Liberty holding their meeting jointly. The following will help us with these meetings, each serving as "visiting worker" in from three to five associations. H. H. Ward, L. R. White, J. B. Flowers, J. R. Haynes, L. J. Crumby, W. T. Darling, J. I. Berryhill, Harold Douglas, J. Niles Puckett, F. G. Wilborn, J. D. Griffin, J. O. Boyd, Clay I. Hudson, Mrs. Hattie Potts Rogers and Miss Helen Gardner. The latter three are from out of the state and come as representatives of the Training Union Department of the Sunday School Board. The others are loyal and efficient pastors and laymen from our Mississippi group. A little later, perhaps next week, we will give you the time and place of each meeting. The program in each case (with few exceptions) will begin with a conference-supper for the associational officers and pastors in the association. The visiting worker is to be in this conference and lead the discussion. Then at 7:30 a general conference will be conducted by the visiting worker for all who will attend from over the association. In many instances the larger conference will break up into department meetings with the associational department leaders leading the conference for their group of

workers. These annual meetings of the associations have meant a great deal to the progress of our Training Union work. We look forward to the ones this year with added interest and hopefulness. Keep the week in mind. Watch this section of The Record for date and place of each association. Help build a good attendance for it, and pray that it may be led of the Holy Spirit.

### Only Once Voice (Copied from Now)

"How seldom do we hear the name of God  
Invoked by those who plan a nation's wars!  
They seem contented humanly to plod  
By their own light. Though every one declares  
Bloodshed and slaughter, realizing well  
That man was never born to wield the sword;  
Yet the one influence that might dispel  
Passion is absent from the council board.  
Only one voice can help us in this hour  
When all the world is filled with greed and hate,  
When human love is tainted and turned sour  
And very devils call themselves THE STATE:  
It is the voice that caused the blind to see  
And stilled the roaring waves of Galilee."

### Myrtle First to Send In Quarterly Report

The first of the quarter is here. That means it's time for reports, and, we commend the promptness on the part of the Myrtle church. They are the first to get their report in. Miss Clara Bateman is the efficient secretary. The report is complete and shows a fine record of work for the quarter. They have 56 enrolled with an average attendance of 42. They have had two study courses this year. Officers for the coming year are as follows: Director, Fred Williams; associate director, A. E. Jolly; treasurer, John Miller; secretary, Clara Bateman; pianist, Dick Miller; chorister, Troy Gresham; B. A. U. president, John Miller; young people's president, Hermie Herrington; intermediate leader, Mrs. Troy Gresham; junior leader, Mrs. Fred Williams; Story Hour leader, Mrs. C. G. Collins.

### River Avenue Hattiesburg calls Assistant Pastor

River Avenue Hattiesburg makes progress as it adds to its organization an assistant pastor. Rev. Garland McInnis of Hattiesburg has been called to this place, beginning his work immediately. Brother McInnis is associational Training Union director for Lebanon Association, having served in this capacity for several years. Lebanon Association is already making plans for an associational simultaneous Enlargement Campaign in September 1943. The plan includes a program for each church in the association, with one or more outside workers in each. The people of River Avenue will find



### REV. S. H. SHEPHERD

Rev. S. H. Shepherd was born in Calhoun county near Paris, Miss., July 12, 1887. He suffered a stroke while in the pulpit of Yellow Leaf church April 19, 1942, and passed to his eternal reward the next day.

Rev. S. H. Shepherd was ordained to the gospel ministry by the Baptist church of Paris at the age of 21. For 33 years he served as a teacher and preacher of the gospel of Christ. He was graduated from the Pittsboro high school, attended Mississippi College and the University of Mississippi and held his Th.B. degree from the Peoples' National University of Atlanta.

Bro. Shepherd served as pastor of the following churches:

Yalobusha county—Hopewell, Pilgrim's Rest, Elam, Clear Springs, Dividing Ridge, Big Springs, Pine Grove, O'Tuckolofa, New Hope, New Liberty, and Bethel.

Calhoun county—Derma, Pittsboro, Providence, Mt. Tabor and Union Grove.

Panola county—Courtland, Pope, Liberty Hill, Iocowa Springs, Pilgrim's Rest and McIvor.

Tallahatchie county—Enid, Spring Hill. Lafayette county—Tula, London Hill, Taylor and Yellow Leaf.

Brother Shepherd was married on September 28, 1913. He left his wife, who has been a capable and consecrated helper through the years, and three daughters—Mrs. Chester Shoemaker, Water Valley; Mrs. Jamie Bounds, Big Springs, and Willie Ruth, Water Valley.

We rejoice in the good work accomplished by Brother Shepherd. He was a faithful pastor, never missed a service and always on time. Ever faithful to visit the sick or bereaved of the community.

Brother McInnis a capable and tireless leader, and we feel sure they will make progress under his leadership.

### MYRTIS HAYNIE WILL WED WAYNE TODD

Mrs. W. R. Haynie, Gretna, Louisiana, announces the engagement and approaching marriage of her daughter, Myrtis Drusilla to Rev. Wayne Edward Todd, son of Mr. and Mrs. E. L. Todd, of Hattiesburg, Miss. The wedding will be solemnized on Sunday afternoon, October 18, at four o'clock, at the First Baptist church, Gretna, Louisiana.

Miss Haynie is a graduate of Blue Mountain college. She was president of the student body during her senior year. Since her graduation, Miss Haynie has been employed by the State Department of Public Welfare as a social worker in Jefferson Parish, La.

Mr. Todd is a graduate of Mississippi College. He was president of the Ministerial Association during his senior year, and is now a student at the Southern Baptist Theological Seminary, Louisville, Ky.

The young couple will live in Louisville while the groom continues his studies at the seminary.

—BR—

"Liquor opposes everything for which Jesus stood. Liquor would destroy everything for which Jesus died. Liquor would bankrupt every Christian institution and cause, and say 'I pay taxes for the privilege.' And liquor would damn every immortal soul."—John L. Hill.

"I challenge every evil that threatens my community. Never while I live will I keep my mouth shut about alcohol."—Fred F. Brown.

community. How many found Christ under the influence of his ministry we are not able to say, and yet, we know that in the last day they shall rise up and call him blessed.

Done by order of the Lafayette county Baptist Association.

IRA L. HUDSON, Clerk,  
Lafayette County Baptist Assn.

"Mississippi's Best Store"

Kennington's  
—JACKSON—

Always For

QUALITY  
and NEW STYLES



MRS. BERRY'S HONEYMOON

On June 21, 1876, about sixty-six years ago, Modena Lowrey and her husband, W. E. Berry, left Blue Mountain in a one-horse buggy to spend their honeymoon in Baldwyn, fifty miles away. It took them all day to get there. They had been married the evening before in the old college hall of Blue Mountain College by the Rev. Lewis Ball in the light of candles. The family was present except Modena's sister, Janie.

In speaking of the wedding, Dr. B. G. Lowrey says, "the ceremony was quiet, simple and unpretentious. They just walked up on the stage, the bride leaning on the groom's arm, and were married in the good old way!"

Mother Berry spent her adult life in unselfish service for others. On November 16, 1940, during the college homecoming, she celebrated her 90th birthday anniversary. United States Senator Pat Harrison voiced tribute to her. Thousands of hearts throughout the country swelled with love for her on that occasion.

—BR—

FAITH UNDER PERSECUTION

"In June 1941, after more than a year of German occupation, the co-operating societies in Holland ordained five new missionaries to send to the East Indies. Mark this: they knew the way was not then open, no one could leave Holland, but they made their commitments in faith.

"There's Denmark. In October 1941, after nineteen months of occupation, Christians in that country gave for missionary purposes 43,000 kroners more than in the preceding year!

"A letter is on my desk from Finland. Listen to a few phrases from it: 'We will have Conference next week. The treasurer's reports are ready, and the result is very good, better than last year.'

"A Swedish letter says this: 'All the younger ministers are in military service. The cost of living is mounting rapidly, as you can imagine. We have been trying to help our brethren in Finland, Norway and Denmark, and we are still doing all we can. Our reports for the year are made up, and World Service giving this year is 4,000 Swedish kroners more than a year ago.' The writer adds that three candidates are preparing for missionary work in Russia!

"Perhaps most surprising of all is a report from Germany. From a letter posted in Switzerland on January 16, 1942, these words: 'Our Mission Day Conference was held in December and all societies were represented. Missionary interest is as great as ever, and the giving is going up. More was received in 1941 than in 1940 or in 1939. Missionary information is being passed orally through 'information meetings.'

"A most heroic word comes out of Belgium. 'I am glad to inform you that our church is doing great work just now among sorrows and miseries of all kinds. We have conversions, new members, good Sunday school, devoted missionary societies, and a remarkable liberality. The Easter offering was a good bit higher than last year's. . . .'—From an article by Dr. R. E. Diffendoffer in the Southern Christian Advocate.

—BR—

"If we will give more attention to teaching the children, we won't have so many empty Sunday schools, nor will we have trouble paying our debts and sending out missionaries."—W. W. Enete.

BAPTISM IS IMPORTANT

The following suggestions are submitted as reasons for considering baptism very important:

1. Jesus came from Galilee to Jordan unto John to be baptized of him. And when John protested, Jesus insisted, saying it was the right thing to do. What was right was important to Jesus.

2. When Jesus came up straightway out of the water, the heavens were opened and the Spirit descended like a dove upon Him, and the Father spoke audibly from the sky expressing His approval. The baptism of Jesus was a great occasion, as all three persons of the Godhead met in the observance of this sacred ordinance.

3. Baptism is a part of the Great Commission. This commission contains three commands: the command to make disciples, the command to baptize them, and the command to teach the observance of all that Jesus commanded. It is unthinkable that any one of these commands should be considered unimportant.

4. In the 19th chapter of Acts we have an account of the rebaptism of certain disciples whose original baptism had for some reason been defective. The fact that these disciples were rebaptized when it was found that their original baptism was defective shows that it is important to have scriptural baptism.

5. But the main reason for holding baptism to be important is that it symbolizes important truths. In the first verses of the 15th chapter of I Corinthians, Paul defines the gospel as the story of salvation through the death, burial and resurrection of Jesus. If the gospel is important then its proclamation in baptism is important. Christ commanded that the gospel be proclaimed in baptism, and we have no right to hold lightly that command, or to substitute for baptism a form that does not proclaim the gospel.

Where forms are used to teach truth the correctness of the forms is essential to their value. When the form is altered its value is destroyed. The form must fit the fact or truth it is supposed to symbolize. Paul said that baptism symbolizes the burial and resurrection of Jesus, as well as the Christian's death to sin and resurrection to walk in newness of life. If baptism is not a burial and resurrection it fails to fulfill the purposes of the ordinance, and is not scriptural baptism. Flags have great value. They represent what their countries stand for. But a mutilated flag would be very unacceptable. Baptism is the Christian emblem. It stands for the fundamentals of the Christian religion. It is very important that it be preserved unaltered.—Baptist Standard.

—BR—

SUNDAY SCHOOL AND B. T. U. ATTENDANCE

	SS	BTU
Crystal Springs	348	154
Bruce	206	
Hazlehurst	222	
Jackson First	988	299
New Fellowship (Jasper)	53	
Antioch (Attala)	20	
Calvary Jackson	881	249
Ellison Ridge	153	
Louisville First	351	
Griffith Memorial	725	414

—BR—

"The only way we can pay our debt to the past is by being diligent to our duties of the present."—Perry F. Webb.

# The Co-operative Program

- It is the best plan yet devised for promoting the state-wide and south-wide work of Southern Baptists.
- It is based upon the Bible doctrine of love and loyalty to Christ and His Commission. It is the outgrowth of years of prayer, study, experience, and necessity.
- It seeks to enlist all our people in the intelligent and systematic support of all our work.
- It seeks to provide adequate funds for all our work distributing to each agency in proportion to its relative needs.
- It assumes that all our pastors will present and represent all our causes.
- It assumes that an Every Member Cancellation will be put on intelligently and thoroughly in every church.
- It assumes that a record-keeping and follow-up system will be observed in every church.
- It assumes that all Baptists who are intelligent, honest, and loyal will help their churches and their denomination meet their obligations promptly.

"All Our People In All Our Work"

## Forward! Together With Christ!



## Sunday School Lesson

Prepared By  
Prepared by Bracey Campbell

Lesson For October 11  
**LOYALTY TO THE LIVING LORD**  
Bible Texts: Mark 2:14-17;  
John 6:66-69; Philippians 3:7-11  
Introduction.

We have assigned as our lesson material passages from three different portions of the New Testament. The call of Matthew took place in the summer of A. D. 28, if those who profess a knowledge of the subject of Bible chronology are right. The falling away and going back described in the passage from John occurred the next year. Paul probably wrote the Epistle to the Philippians about A. D. 64. As you read these passages, notice how many titles are therein given to our Lord. His name "Jesus" is one of these. What does "Jesus" as a name of our Lord signify. How does the meaning of the name "Jesus" express anything different from that expressed by the title "Lord"? What meaning in addition to these two is expressed in the title "Christ"? If you were asked to give your reasons for saying that Christ deserves our absolute and undeviating loyalty, what reasons would you or could you give? Matthew had to give up something to be a follower of our Lord and his. Can you think of some things any man in your community would have to give up in order to become a faithful follower of Christ? What state of heart do you think would enable you to know Christ better? What state would hinder you in this matter? What would be the effect upon the conduct of a Christian of his experience of a deepening knowledge of Christ?

I. The Call of Christ and the Fitting Response. Mark 2:14-17.

"As He passed by, He saw Levi." He is always doing that. He passes by, He is busy, He is on His way about His Father's business. And He sees. Make no mistake about that. He sees you not only, but He also sees what you are engaged in and all the fruits of it in your life and in the larger kingdom plan.

"He saith unto him, 'Follow me.'" That is His call to every man by whom He passes. None too high, none too low. Look at Matthew Levi. An outcast among his own people and utterly despised by them, the Lord saw in him possibilities of honored membership in the noble company of the apostles, and knew that this man, now crooked, dishonest and lawless before God, had in him the elements which could be transmuted by the power of the divine into the highly privileged man who should live unto all ages as the writer of the first gospel.

Consider the multitude of the numberless lives which have been changed by that which changed the life of Matthew Levi. Jesus passed by and saw and called. And in obedience to that call or in disobedience to it, is wrapped up the success or the tragedy of that life. Men are made or broken by the attitude which they assume toward the call of Jesus.

"He was sitting at meat in his house." V. 15. Who was sitting at meat in whose house? The Lord was sitting at meat in Matthew's house. Matthew made the Lord a great feast

in his home and invited to it all his friends, the men like himself. Now, the Lord called Matthew because Matthew needed the Lord. But believe also that the Lord called Matthew because the Lord needed Matthew. The sinner needs the Lord, hence, the Lord calls the sinner. Very good! But the Lord needs the sinner also, hence, the Lord calls him.

The Lord needed this feast in Matthew's house. He needed the refreshment He received there, the chance to meet and know the friends of Matthew, among whom we may be sure He made some friends of His own. He wants to get the other publicans and sinners, how scarlet and wicked soever they be, because He would save them from the results of the scarlet life, and He would enroll them in the forces that make for righteousness.

And it was quite natural to Matthew's new nature that he should want his friends of his old life to know the new Friend whom he had found precious to himself. His experience in his new-found friendship was of such pleasing and satisfying character that he would have all those whom he loved to share it.

"He eateth and drinketh with publicans and sinners." That was so and is. The words of Jesus' enemies on this occasion were true, but their speech was a lie. See how that is? They said, "He eateth and drinketh with sinners," and that was true. They meant, "He is equalizing Himself with publicans and sinners, demonstrating by this conduct that He is one of them in character," and that was a lie. He will go down to any man ever so low, if He can thereby get that low man to catch step with Him and walk out of his low condition.

"I came not to call the righteous, but sinners." Perhaps there is a hypothetical quality in this statement of the Teacher, as though He should say, "If there be any such a being on the earth as a perfectly righteous man, I am not sent to call him, but the man who is a sinner." But these critics of His were priding themselves on the idea that they were altogether right with God and very much too good to be associating with sinners or with anyone who did associate with them. They were the self-righteous, who heard Jesus' words at first with a languid tolerance, but after that, with a growing hostility. They would not attend to His sayings in sincerity, as the noble Lydia of last Sunday's lesson listened to the words spoken by Paul, and the result was that our Lord could not reach them with His offer of eternal life. They would not listen. I believe we might almost paraphrase the Lord's words thus: "I came not to call those who will not hear, but those who will hear and heed the truth."

But I want us to leave our consideration of this passage from Mark with the assurance that Matthew Levi's banquet in honor of our Lord was a great success. The banquet was arranged in order that the Lord might meet the publicans and their friends, and that purpose was accomplished. Matthew was made happy in the result and the heart of the Lord went leaping with joy.

II. Walking On With Him: Turning Back. John 6:66-69.

"Many of His disciples went back, and walked no more with Him." He had been very popular. He had healed the sick and raised the dead and fed the hungry, and relieved physical dis-

treas in a thousand forms, and all this pleased the multitude which followed Him, but this was not only not all He came to do, it was not even the main thing. He came to seek the lost and save them, and this could not be done by any temporal blessing, however great. Salvation from the dominion and corruption and guilt and weakness of sin comes to only the men who come to Christ as Lord, and they must come in a power greater than any material power. They must come in the power of God. It is the breath of God that fills the sails of every lifeboat that brings its cargo into the haven of eternal rest. Men must come with the sole desire of doing honor to Him who is Lord of life, they must come with an utter willingness to be pliable and malleable under His moulding hand, they must come utterly dependent upon Him, they must come in hunger for Him, a hunger which none else can satisfy. As though they ate His flesh and drank His blood, must be their dependence upon Him. This high demand the nominal followers could not meet, so they went back, paid no more attention to what He said, went back to their old way of life.

"Would ye also go away?" The twelve had been with Him longest and most familiarly, and I think He knew what their answer would be, and yet He thought it important that they should make the answer.

"Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God." Vv. 68, 69. Here was Christ's minority, who could stand alone with Him when the multitude went back, away back. There was nowhere else to stand. "To whom shall we go?" There is nobody else. We want life. We can not go back and be as we were, and there is no one else to keep us as we are. Thou hast the words of eternal life." Thou, 1. Teachest concerning eternal life, 2. showest us how eternal life is to become our possession, 3. teachest us to know by the character of a man's actions whether he hath eternal life.

III. Relaxing the Hold in Order to Grasp. Philippians 3:7-11.

Read the chapter from the first in order to see what it was the apostle had relaxed his hold upon. He gave it up in order that he might grasp the better things which Christ offered. He counted all the gains of the world as nothing compared with what Christ offered him in the treasures of His grace.

"Be found in Him . . . having a righteousness . . . the righteousness which is of God by faith." Paul had had a righteousness of his own, righteousness which was of the law. He had been as good a man as a man may be in his own strength and of his own unaided accord. But he had found this righteousness of no avail when it came to bringing soul rest and abiding happiness.

"That I may know Him, and the power of His resurrection, and the fellowship of His suffering, becoming conformed unto His death." Holy souls are permitted to know not only about Him, but to know Him in the warmth and depth of His great heart. Do you know Him, or do you know simply about Him? "The power of His resurrection," is the power that raised Him from the dead, the power that raised Paul from the cowering pharisee and strict legalist he was, into the heavenly realms of Christ on earth, and gave him the earnest of

### DRINK VS. VICTORY

Editor, The Baptist Record,  
Jackson, Mississippi.

My dear Sir:

I am enclosing a clipping from The Commercial Appeal, Memphis, and from the pen of Hon. T. H. Farmer, Martin, Tenn., which I consider of great value as a testimonial to the cause of temperance in our army camps. I wrote Mr. Farmer asking for the privilege of sending his article to you to be reproduced if you saw fit, and he readily granted my request. He writes me that he is 82 years of age and a former classmate of Dr. P. I. Lipsey, while attending a college at Jackson, Tenn. He had the impression that Dr. Lipsey died several years ago, but I advised him that Dr. Lipsey is very much live and going strong yet, and only a few months ago resigned as editor of The Baptist Record, after serving thirty years. I am sure Dr. Lipsey will be delighted to see this article from the pen of a former classmate.—Milton Payne, Olive Branch, Miss.

### Drink vs. Victory

To The Commercial Appeal:

The American cantonments gave out no strong drinks to our soldiers in the other World War, and they fought with clear brains and steady nerves and conquered.

In 1921 I was appointed by Gov. Alf Taylor as a delegate to represent the state of Tennessee at the World's Temperance Alliance, which assembled in Toronto, Canada. This was a short time after the United States passed the 18th Amendment and was much in the limelight of the entire world.

I sat in this great meeting for days and saw and heard the messages from those delegates from all over the globe.

General Sebebre, head of the English delegation, spoke as follows: "You all know I am an English general. I have at my command thousands of English soldiers. You know, too, that they are some of the world's greatest soldiers and they are, but honesty compels me to say they don't compare with your American soldiers."

"There is a reason for it—all the cantonments of every nation gave out to their soldiers liquor with their rations, but the American cantonments gave no strong drinks to their soldiers and they went into the battles with clear brains and strong bodies and were invincible. When we were charging the Hindenburg Line and the going was so dangerous and deadly, General Foch cried out, 'Stop, stop, for God's sake stop,' but your American boys did not know what stop means and pushed on through and over the Hindenburg Line and soon the Germans raised the white flag."

If refusing to give our American soldiers strong drinks in World War No. 1 caused us to win that victory, then will we not profit by it and give our boys no strong drinks in this greater and fiercer struggle? God grant that our leaders will act wisely.

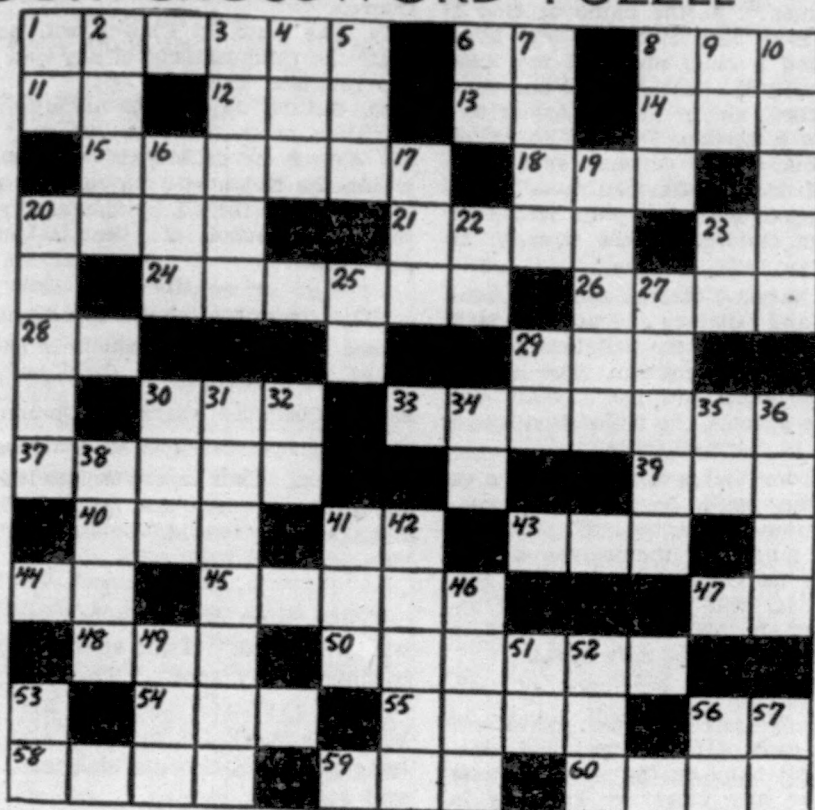
—BR—

"Faith is the victory. When we make peace terms, if we are to have a victorious peace we must characterize it by faith in our fellow man and faith in the passing on of the ideals for which the war was fought."—Ralph A. Her-ring.

the better life beyond. "The fellowship of His suffering." His physical sufferings were terrible. He suffered in resisting sin, suffered from misunderstanding in being assailed by Satan, in knowing the hatred of the world because of faithfulness to God. Have you known anything of all this?



# OUR CROSSWORD PUZZLE



"Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee."—Matt. 17:27.

## YIELDING TO GOVERNMENTAL AUTHORITY

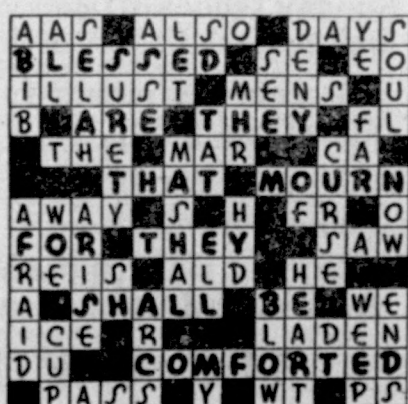
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- 1 "... therefore unto Caesar the things which be Caesar's." Luke 20:25.
- 6 "And hath given him authority ... execute judgment also," John 5:27.
- 8 "... hath done what she could," Mark 14:8.
- 11 Established church.
- 12 "he taught them as ... having authority," Matt. 7:29.
- 13 "when they persecute you ... this city, flee ye into another," Matt. 10:23.
- 14 "For I am a ... under authority," Matt. 8:9.
- 15 "Render therefore unto ... the things which are Caesar's," Matt. 22:21.
- 18 "of whom do ... kings of ... earth take custom or tribute," Matt. 17:25.
- 20 "the veil of the temple was ... in twain," Matt. 27:51.
- 21 Subgenus of ruminating animals.
- 23 Police constable.
- 24 "I will make thee ruler over many ...," Matt. 25:21.
- 26 "... take, and give unto them for me and thee," Matt. 17:27.
- 28 "And when ye come into ... house, salute it," Matt. 10:12.
- 29 "bring me a penny that I may ... it," Mark 12:15.
- 30 "Then ... the children free," Matt. 17:25.
- 33 "They say unto him, ...," Matt. 22:21.
- 37 "when thou hast opened his mouth, thou shalt find a piece of ...," Matt. 17:27.
- 39 Hurray.
- 40 "Whose is this image ... super-scription," Matt. 22:20.
- 41 "and gave authority ... his servants," Mark 13:34.
- 43 "and unto ... the things that are God's," Matt. 22:21.
- 44 "Behold, I send you forth ... sheep in the midst of wolves," Matt. 10:16.
- 45 "and they shall condemn him to ...," Matt. 20:18.
- 47 Sweden.
- 48 "might deliver him unto ... power and authority of ... governor," Luke 20:20.
- 50 "if ye tell me, I in like wise will tell you by what authority I do these ...," Matt. 21:24.
- 54 Fellow of the Statistical Society.
- 55 Silkworm.
- 56 Royal city of the Canaanites, Josh.

### 8:1.

- 58 "they ... exercise authority upon them are called benefactors," Luke 22:25.
  - 59 "they which ... accounted to rule over the Gentiles exercise lordship," Mark 10:42.
  - 60 "and unto God the things which be ...," Luke 20:25.
- Our text is 1, 6, 15, 18, 24, 26, 30, 33, 40, 41, 43, 48, 50, 58, 59 and 60 combined.
- ### VERTICAL
- 1 Second note in scale.
  - 2 ... Homo.
  - 3 "he that ... the will of my Father which is in heaven," Matt. 7:21.
  - 4 Being.
  - 5 Almost read.
  - 6 Titanium.
  - 7 To and upon.
  - 8 Holy Mother church (L. Sancta Mater Ecclesia).
  - 9 "He saith among the trumpets, ...," Job 39:25.
  - 10 Pass into a law.
  - 16 "Go to the ... , thou sluggard," Prov. 6:6.
  - 17 "all our righteousness are as filthy ...s," Isa. 64:6.
  - 19 "do good to them which ... you," Luke 6:27 (pl.).
  - 20 "he shall stir up all against the ... of Grecia," Dan. 11:2.
  - 22 Nova Scotia.
  - 23 Father.
  - 25 "as sheep having ... shepherd," Matt. 9:36.
  - 27 "Ye have neither ... his voice at any time, nor seen his shape," John 5:37.
  - 29 Selenium.
  - 30 Girl's name.
  - 31 Color, superlative form.
  - 32 The end of money.

### Answer to Last Week's Puzzle



Can you answer the four Biblical questions below? One correct answer is passing; two are fair; three are good, and four perfect.

1. If a man does a certain deed, "a serpent shall bite him." Can you name the kind of deed?
2. For many years we have had "women barbers." This is not a new development. Who was the first woman barber?

3. In the Bible there is a description of the way Hitler treats people and nations. Can you quote it?

4. What kind of a stamp, pertaining to a Bible character, was issued by the Vatican, in Rome?

### FROM THE PENS OF GREAT MEN AND WOMEN!

"In the Word of God I find not merely strength and comfort, but intense intellectual satisfaction."

—Capt. Alfred T. Mahan.

(Daily Bible reading helps to build better men and women.)

Number 29 of a series. For permanent record, clip and paste in scrap book.

(Correct answer on page 15.)

## LET US SAFEGUARD OUR BABIES

By Mrs. Walter L. Jones

"What's in the headlines this morning?" This is the topic of conversation at most breakfast tables today. Naturally the large type which stands out and is easiest to read has to do with the latest war news. But may I call your attention to some small type equally as interesting, just as thought-provoking, and as vital during these strenuous times? "TWO MILLION, FIVE HUNDRED THOUSAND BABIES BORN IN THE UNITED STATES DURING 1941" (the second largest in the history of vital statistics). The hopes of adoring mothers are wrapped up in these babies. Just what are their chances for security in the world of the future?

This is a day of crisis in our Christian program as well as our national affairs. Now as never before America needs Christian parents with unwavering faith—parents who draw their little ones close about them, and in helping them to feel God's love and power, give them the sense of security that should be their heritage.

Now is the time for all good Christians to come to the aid of little children. This isn't a declaration speech nor is it intended for typing exercise. It is a plea for more concentrated effort on the part of Cradle Roll departments everywhere to vitalize their slogan, "A Christian home for every baby." It is a plea for more loyal support of Cradle Roll work on the part of pastors, general superintendents, and other Christian leaders. During these early years the "pattern is set." During these early years we can lay the foundation for strong Christian character without which there will be no security for tomorrow.

Even now Cradle Roll departments all over our Southland are preparing for an event of great importance to parents of today, to the babies of today, and to the citizens of tomorrow.

May I challenge your co-operation by

- 34 "neither in this mountain, nor yet ... Jerusalem," John 4:21.
- 35 Egyptian sun god.
- 36 "... me the tribute money," Matt. 22:19.
- 38 Kiln.
- 41 Make lace.
- 42 "there is one God; and there is none ... but he," Mark 12:32.
- 46 "for the labourer is worthy of his ...," Luke 10:7.
- 48 Heavy field artillery.
- 51 Nickel.
- 52 To stop the mouth by stuffing something into it.
- 53 "But so shall ... not be among you," Mark 10:43.
- 56 Advertisement.
- 57 "What new doctrine ... this? for with authority commandeth he," Mark 1:27.

using a few IFS?

Mr. Pastor and Mr. General Superintendent: IF you have never observed Cradle Roll Day in your church, will you not try to do so this year? The suggested date is the last Sunday in May, and if you properly advertise and promote the occasion, you will be surprised at the increase in interest and attendance on this day. You will rejoice for an opportunity to preach to unsaved parents who do not habitually come to church. You will find it easy to enlist parents in attendance upon the services if you help them to feel your love for their babies.

IF it is your custom to observe Cradle Roll Day, will you not put forth special effort this year to emphasize SAFE-GUARDING OUR BABIES? This is the title of the 1942 program which is now ready for distribution. The Department of Elementary Sunday School Work, Baptist Sunday School Board, Nashville, Tennessee, will send three copies free on request.

Mr. and Mrs. Parent: IF you have never participated in a Cradle Roll Day service, will you not give full co-operation this year? The service is planned in honor of your baby. It is planned for you and will help you to realize that the greatest thing you can do to safeguard your baby is to surround him with the influences of a Christian home.

Christ is our only hope in these troubled times. He is the only answer to the world problems. He is the only promise for security and happiness tomorrow. Let's safeguard our babies by bringing them early to know and love Him.

—BR—

Every Baptist, whether a member of a Brotherhood or not should read the Southern Baptist Brotherhood Quarterly for October, November and December. Some of the subjects discussed are: "Southern Baptists Will Honor Carey," "The Cooperative Program," "How to Have an Every-Member Canvass," "Why I Chose a Baptist School," "Rationed Religion," "Unrationed Grace," "The House of God," "Wartime Adjustments," "Our Minister and His Work."

—BR—

Seventh Day Adventists, numbering 500,000, have contributed in tithes during the past seven years \$44,000,000. Just suppose the 11,000,000 Baptists of America practiced tithing.





**LIFE'S REPORTS**  
**Nazis Secretly Plan End of Established**  
**Christian Churches**  
**Introduction by Douglas Miller**  
**Author of "You Can't Do Business**  
**With Hitler"**

In his Navy Day radio address on Oct. 27 President Roosevelt said: "Your government has in its possession a document made in Germany by Hitler's government. It is a detailed plan which, for obvious reasons, the Nazis do not wish to publicize just yet. It is a plan to abolish all existing religions, Catholic, Protestant, Mohammedan, Hindu, Buddhist, and Jewish alike."

This plan appears in full detail in the pages of Life. It is known as the "30-Point Plan." It was drawn by Alfred Rosenberg who for years has been an intimate associate of Hitler and whom Hitler appointed philosophical and religious official of the Nazi party. A copy of the plan, which is circulating among the innermost circle of Nazi leaders, was recently received in the U. S.

This plan is already partly in effect in Germany, and is obviously a scheme to break down all organizations, religious, political, social and economic in the world, except Germany. If put into full effect, it means that the Nazis will have declared all-out war on the forms and teachings of Christianity. All that would remain would be a nationalistic Nazi God worshipped in a national German church which "will do everything within its power to secure the adherence of every German soul" inside Germany and out. No foreigners, however, are to be included.

This new church would be subservient to the state. The publication and distribution of the Bible would no longer be permitted. The cross would be removed from every church in areas under German control. Priests, pastors and church officials would be dismissed from their holy offices. They would be replaced by Nazi propagandists who would expound Hitler's Bible, Mein Kampf, every Saturday evening in the new national German churches. The selection of Saturday evening is probably designed so that Sunday will be left free for the political, military and athletic events of the Nazi party.

The 30-Point Plan would prohibit Christian marriage, baptism and burial. It proclaims a Nazi marriage ceremony in which the bride and groom simply swear upon the hilt of a German sword. In each church the sword would hang by the altar in place of the cross. In each of these churches Mein Kampf would replace the Bible.

One sensational part of the plan is that it fails to provide for any sort of religious teaching to non-Germans. Apparently, as Hitler has often suggested in Mein Kampf, the conquered peoples of Europe are to be treated as little better than domestic animals. They will be left to be born, to mate and to die without benefit of clergy.

**The 30-Point Plan**

1. The National Reich Church of Germany categorically claims the exclusive power to control all churches within the borders of the Reich; it declares these to be national churches of the German Reich.

2. The German people must not serve the National Church. The National Church is absolutely and exclusively in the service of but one doctrine: race and nation.

3. The field of activity of the National Church will expand to the limits of Germany's territorial and colonial possessions.

4. The National Church does not force any German to seek membership therein. The National Church will do everything within its power to secure the adherence of every German soul. Other churches of similar communities and unions particularly such as are under international control or management cannot and shall not be tolerated in Germany.

5. The National Church is determined to exterminate irrevocably and by every means the strange and foreign Christian

faiths imported into Germany in the ill-omened year 800.

6. The existing churches may not be architecturally altered, as they represent the property of the German nation, German culture and to a certain extent the historical development of the nation. As property of the German nation they are not only to be valued but to be preserved.

7. The National Church has no scribes, pastors, chaplains or priests but National Reich orators are to speak in them.

8. The National Church services are held only in the evening and not in the morning.

9. In the National Church German men and women, German youths and girls will acknowledge God and His eternal words.

10. The National Church irrevocably strives for complete union with the state. It must obey the state as one of its servants. As such it demands that all landed possessions of all churches and religious denominations be handed over to the state. It forbids that in the future churches should secure ownership of even the smallest piece of German soil or that such be ever given back to them. Not the churches conquer and cultivate land and soil but exclusively the German nation, the German state.

11. National Church orators may never be those who today emphasize with all tricks and cunning, verbally and in writing, the necessity of maintaining and teaching Christianity in Germany. They not only lie to themselves but also to the German nation goaded by their love of the positions they hold and the sweet bread they eat.

12. National Church orators hold office as government officials under civil service rules.

13. The National Church demands immediate cessation of the publishing and dissemination of the Bible in Germany as well as the publication of Sunday papers, pamphlets, publications and books of religious nature.

14. The National Church declares that to it, and therefore to the German nation, it has decided Fuhrer's Mein Kampf is the greatest of all documents. It is conscious that this book contains not only the greatest, but that it embodies the purest and truest ethics for the present and future life of our nation.

15. The National Church has to take severe measures in order to prevent the Bible and other Christian publications being imported into Germany.

16. The National Church has made it its sacred duty to use all its energy to popularize the co-eternal Mein Kampf and to let every German live and complete his life according to this book.

17. The National Church demands that further editions of this book, whatever form they may take, be in content and pagination exactly similar to the present popular edition.

The National Church will clear away from its altars all crucifixes, Bibles and pictures of Saints.

19. On the altars there must be nothing but Mein Kampf (to the German nation and therefore to God the most sacred book) and to the left of the altar a sword.

20. The National Church speakers must during National Church services propound this book to the congregation to the best of their knowledge and ability.

21. The National Church does not acknowledge forgiveness of sins. It represents the standpoint which it will always proclaim that a sin once committed will be ruthlessly punished by the honorable and indestructible laws of nature and punishment will follow during the sinner's lifetime.

22. The National Church repudiates the christening of German children particularly the christening with water and the Holy Ghost.

23. The parents of a child must only take the German oath before the altar. This oath is worded as follows: The man: "In the name of God I take this Holy oath that I (name), the father of this child, and my wife, are of proven Aryan descent. As a father I agree to bring up this child in the German spirit

and as a member of the German race."

The woman: "In the name of God I take this Holy oath that I (name) bore my husband a child and that my husband is the father of this child and that I, its mother, am of proven Aryan descent. As a mother I swear to bring up this child in the German spirit and as a member of the German race." The German diploma can only be issued to newly born children on the strength of the German oath.

24. The National Church abolishes confirmation and religious education as well as the communion, the religious preparation for the communion. The educational institutions are and remain the family, the schools, the Hitler Youth and the Union of German Girls.

25. In order that school graduation of our German youth be given an especially solemn character, all National Churches must put themselves at the disposal of the German youth. The Hitler Youth day will be on the Friday before Easter. On this day only the leaders of these organizations may speak.

26. The marriage ceremony of German men and women will consist of taking an oath of faithfulness and placing the right hand on the sword. There will not be any unworthy kneeling in National Church ceremonies.

27. The National Church declares the tenth day before Whitsunday to be the national holiday of the German family.

28. The National Church rejects the customary day of prayer and atonement. It demands that this be transferred to the holiday commemorating the laying

of the foundation stone of the National Church.

29. The National Church will not tolerate the establishment of any new clerical religious insignia.

30. On the day of its foundation the Christian cross must be removed from all churches, cathedrals and chapels within the Reich and its colonies and it must be superseded by the only unconquerable symbol of the Hakenkreuz (swastika).

—BR—

"The only real hope for the world comes in changed individuals in changed groups in a changed society with hearts set in Christian sharing. Changed individuals are the fruit of teaching and preaching. Thus upon the church and the preacher falls the responsibility of remaking the world."—Gaines S. Dobbins.

—BR—

"Take time to be holy, speak oft with thy Lord." Time spent in prayer is time wisely spent. Those who attend the prayer meeting are those who are ready for meeting the problems of life, including sickness, death and sorrow.

—BR—

"With a single stroke of a brush," said the school teacher, taking his class 'round the National Gallery, "Joshua Reynolds could change a smiling face to a frowning one."

"So can my mother," said a small boy.

## HELP FOR PASTORS NOW AVAILABLE

Pastors in all parts of the state say that their work of promoting denominational affairs, increasing missionary zeal, and leading to higher Christian consecration is made easier in proportion to the number of subscribers to THE BAPTIST RECORD.

Helpful articles by worthy writers; news from all over the state and the Christian world; items from our mission fields and missionaries; reviews of the best books; news about the various departments, Convention Board, Sunday School, Woman's Missionary Union, Training Union—all are constant sources of information and inspiration to readers of THE BAPTIST RECORD.

### The Tire Situation Is Getting Worse!

The Baptist Record is not a substitute for church attendance, but for those without transportation it is better than staying at home and doing nothing.

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**THE BAPTIST RECORD**  
 Jackson, Mississippi



# FATHER'S FAREWELL TO SOLDIER SON

Editor Gives Khaki Bible and Army Book to Boy Born When He Himself Drilled For Action in World War I

(Bill is William H. Purcell, Jr., son of W. Henson Purcell, managing editor of the Daily American, West Frankfort, Ill. This article is reprinted from the Daily American.)

Well, Bill, your number is up. You are going to the army. There is a job of serious, nasty, and uncivilized business to be taken care of and you have been assigned a part in it.

The task is unpleasant, repulsive. The assignment is different from anything that you had planned. Yet it is a privilege as well as a responsibility. For only Americans—the finest of the nation's manhood—are eligible to march with Uncle Sam's armed citizenry and to participate in this grim game of war.

There is, now, but one thing to do. Make the most of it. Be a soldier in every sense of the word.

I told you, as a little curly headed boy, when you started to school, that I wanted you to endeavor always to be the best in your classes. I had no idea that you would achieve that distinction. I had not been that caliber of student before you. But that kind of aiming never has a bad effect on the score.

Then, when you grew up and were thinking of your first job, I told you that, even though you were employed at nothing more important than ditch-digging, I wanted you to try to be the best ditch-digger on the job. I had no idea that you would achieve such top-rank standing in your chosen vocation. I had not. But ambition and the will to get ahead never kept anybody down.

Now, as you march with millions of other sons from millions of other American homes, I want you to put all that you have into this business of soldiering. It matters not whether you ever wear bars or stars if you are man enough to be a good soldier. And being a good soldier means more than drilling and marching and fighting—and dying.

It means living—in a man's world—as a man should live.

There is an inclination on the part of too many men, once they are in the army—away from the influences of home and family and reputation—to cut loose, go the gait. There is in the army, as in civilian life, every social stratum. Every man is on his own. The choice is yours.

Men, like water, ultimately seek their own level—in the army as elsewhere. Don't lower your standards, Bill.

Then, there is the matter of soldiering. The fellows who have difficulty with army life are those who refuse to adjust themselves to the rigid discipline that, although quite stern and harsh, is as necessary as are guns and tanks and planes. The "yes, Sir" men are those who get along in the army.

To attempt to buck the game is folly. The army is bigger than any man in it. Failure to become a working part of it is the worst mistake any soldier can make. Army life is not easy. To cultivate a mental feeling of resentment

and self-pity can only make it more difficult. That is true of any station in life.

So, I hope, Bill, that you will be able to accept your lot in this grim business as just another chapter in life's exacting school of experience and endeavor to get out of it something worth while; something that will help in the years ahead.

You can always find that something if you search diligently for it. Never cease searching.

I am saying these things to you—not because you are different to the millions of other young men who have gone and are going out to engage in this world contest in death—but because you are of my own flesh and blood.

Because, man though you are, you will ever be that little boy of mine.

The uniform that will shortly be issued to you stands for the high and noble principles upon which this nation was founded and has since existed—principles that, to much of the rest of the world, are unknown. It stands for freedom among men and nations; the right to live and the will to let live. It stands for humanity, civilization, Christianity.

It has never gone to war except in defense of the principles for which it stands. It has never gone on a rampage of conquest of oppression. That uniform, Bill, is the hope of Old Glory and 130,000,000 Americans. It is the hope of civilization. Wear it proudly.

I remember well that day, almost 24 years ago, when, while sitting in a lecture period at Camp Gordon, I was handed a telegram that announced that you had made me a father. I was the soldier, then. You were the war baby.

I remember the day, four months later, when I gazed for the first time upon your face. I remember every day of your life since that time. I shall watch—and pray—every anxious day for your safe return.

When you have a son of your own some day, as I hope you shall, you will know what I mean. I hope your going to the army will be more successful in freeing your sons from the scourge of war than mine was for you.

There are two things that I want to give you, Bill, as you go to join other fathers' sons in this business of killing, from which God alone knows whether you will return.

Both went with me into the army 25 years ago.

One is a khaki-covered textbook on military methods and soldiery. Peruse its pages and endeavor to master the art of being a good soldier. It may not bring you promotions and high honors for there are in the army, after all, more mere men than anything else. But it will bring to you the satisfaction of doing well whatever you do. It will help you to learn more quickly what is expected of a good soldier.

The other also khaki-covered, is a Bible. Don't feel that to take it is being sissy. There will no doubt be times when just to hold it in your hand will bring a mysterious comfort. I confess that I read it but little while I was in uniform. Yet there were times when its nearness—the knowledge that it had stood the test of all time and countless other wars—seemed to sort of satisfy my longing for you and Mom—lull my homesickness for all the peaceful ways of life that had been disrupted by war.

Take them Bill, and use them. Make the most of the army and come back a better man than when you left. There is, you know, a personal as well as a national victory to be won.

It seems a bit silly, doesn't it, to send you away with a gun in one hand and a Bible in the other? The gun to kill. The Bible: "Thou shalt not." There is no explanation except that the gun appears for the present to be necessary to our national security. The Bible has ever been our hope of eternal security.

Learn to use the gun, Bill, but rely,

## SATURDAY NIGHT BIBLE READERS

By B. D. Stevenson, San Antonio, Tex.

It is the unanimous opinion of Christians everywhere that the church faces a crisis, the greatest, perhaps, in its history.

The world is now at its worst and when the world is at its worst the church should be at its best but the church now is not at its best. And the church to meet the crisis must do more than it is now doing or ever has done.

But who has suggested anything else to do other than what is already being done?

Saturday Night Bible Readers presents that "something else to be done" that will provide expansion and lengthen the arm of the church and will call into action the vast reservoir of idle Baptists. It requires no elaborate training. The Saturday Night Bible Readers simply open their Bibles and spend Saturday night reading them and invite their non-church-attending Baptist neighbor or unsaved neighbor to read with them.

It is just as simple as that and, in fact, too simple. So simple that some people are inclined to give it scant attention. If it was a book to be taken in a training course hundreds would take it at once.

And it requires no new set-up of denominational machinery.

Now, not that it makes any difference, but for fear some might think otherwise and to get the matter out of the road, I wish to say that this writer is a layman, has been a Baptist for 50 years and a newspaperman for the same length of time.

What are the conditions that we face?

Thirty percent of the Baptists of the South have moved and left their membership and their habit of attending church, and some have gone off into isms and some have just gone off. And another 30 percent that have not moved have quit going to church.

These present the biggest problem before the church. If they were all working Christians and like members in all other evangelical denominations were working Christians there wouldn't be any problem.

Saturday Night Bible Readers will set them to work. The essential thing in setting a man at work is to give him work that he can do. No use assigning him work he can't do.

It is a practical workable movement to reach into the reservoir of 60 percent of Baptists of the South—the great army of the unemployed—and set them to work and it is going to spread all over America.

You can't take 60 Baptists out of every hundred and make Sunday school teachers out of them for there would be only 40 Baptists left for the 60 to teach, even if the whole 60 percent were teacher material, which it isn't.

The only other thing that has been suggested to the 60 percent to do is to come—something that they ought to do but won't.

But there is not a soul anywhere but can open the Bible and read—unless he can't read and in that case he can get someone to read to him. And he can invite his neighbor to come in and read with him.

But why Saturday night?

Because at present Saturday night almost wholly belongs to the devil. The world considers Saturday night as play night—a time to relax, and morals and Christian standards are relaxed with it.

finally, upon the Bible.

And may the Good Lord—although I confess it is a big assignment—watch over and keep you, and those who go with you as the guardians of American freedom, until the day—and may He speed the day—when we shall thank God for peace and a safe homecoming.

So long, Bill.

## Answers To Know Your Bible

Feature on page 13.

1. ("A serpent shall bite him"): This deed is mentioned as a part of Ecclesiastes 10:8.

2. (Woman barber): She is named in Judges 16:18-19.

3. (Hitler treatment): Look for his policy and intentions in Revelation 2:27.

4. (Vatican stamp): Several years ago, the Vatican, in Rome, issued an airmail stamp, on which appeared an illustration of their famous statue, St. Peter, followed by the quotation, "Thou art Peter," which appears in Matthew 16:18.

The true Christian does not work for the sake of a heavenly reward. The more he loves Christ the less he thinks about any reward at all, except being with his Master and seeing the full revelation of His glory throughout eternity.

Not the circumstances a man must meet but the spirit in which he meets them counts in the end for victory or for failure.

There is one way to get guilt removed; repent of the wrong acts that brought the guilt and humbly ask pardon for Christ's sake.

God's Word is not to be changed; it is to be obeyed.—George W. Truett.

The Judgment Day will not be a trial day, but the decree day for every one. The trial is going on now every day.

Saloons, night clubs, midnight shows and every form of wickedness reaps its greatest cash profits on Saturday night and so does the devil and hell.

If America is to be saved the church must make its assault upon the devil's strongest citadel and right now when gasoline and tires are to be rationed and going must be slowed down is the time for the church to make the assault. Before the devil has time to devise some other downward road let's put the Bible in their hands.

In every church and Sunday school there are scores who are faithful in attendance who have no particular work to do except to come, and who can't teach or do much anyway. But they can dedicate Saturday night to reading the Bible and they can invite in their neighbor and the neighbor will cross the street to read the Bible when he won't cross the street to go to church but once started reading the Bible he will start going to church.

## If you ever take a laxative, here are 3 Questions for YOU

Ques. How often should you take a laxative? Ans. Not too frequently—only when the familiar symptoms indicate you really need one. Ques. What kind of laxative should you take? Ans. One that brings relief gently, thoroughly, promptly. Ques. What laxative usually will do this? Ans. One laxative you can usually depend on when directions are followed is Black-Draught.

Black-Draught has been a top-selling laxative all over the South with four generations. It's spicy, easy to take—particularly in the new granulated form. Follow label directions. Get the familiar yellow box today—25 to 40 doses, only 25c.

## Asthma Mucus LOOSENED FIRST DAY For Thousands of Sufferers

Choking, gasping, wheezing spasms of Bronchial Asthma ruin sleep and energy. Ingredients in the prescription **Mendaco** quickly circulate through the blood and commonly help loosen the thick strangling mucus the first day, thus aiding nature in palliating the terrible recurring choking spasms, and in promoting freer breathing and restful sleep. **Mendaco** is not a smoke, dope, or injection. Just pleasant, tasteless palliating tablets that have helped thousands of sufferers. Iron clad guarantee—money back unless completely satisfactory. Ask your druggist for **Mendaco** today. Only 60c.



## NEWS FROM EUROPE

Walter O. Lewis  
General Secretary of the Baptist World Alliance

Since the entry of the United States into war it has become increasingly difficult to get news from the Continent of Europe. Communications with Britain, Sweden, and Switzerland are still open. Occasional news reaches America from other places on the Continent. Everything indicates that the Baptists of Europe as well as other Christians are facing ever increasing difficulties. In some places famine conditions prevail. It is difficult to find the money to keep up church work where there is freedom to work. There are many places on the continent where there is little or no religious liberty.

## Great Britain

Dr. H. Wheeler Robinson celebrated his seventieth birthday on February 7th of this year. Dr. Robinson is one of the greatest Old Testament scholars in the world. He studied in Oxford, Edinburgh, Marburg, and Strasbourg. He served as a pastor seven years before becoming a professor in Rawdon Theological College. Since 1920 he has been principal of Regent's Park College, which until recently was in London, but under his leadership has been transferred to Oxford. Dr. Rushbrooke writes of him: "He has written much, and the high intellectual quality of his books is illumined by the glow evangelical fervor and conviction."

Dr. Robinson will be succeeded as head of the Baptist theological school at Oxford by R. L. Child, B.D., B. Litt., who is now pastor of old Broadmead Church in Bristol. It will be remembered that he served as minute secretary of the Alliance at the Atlanta meeting.

Ernest A. Payne, who has served well in the Young People's Department of the Baptist Missionary Society in London, has accepted a call to teach Church History in Regent's Park College in Oxford. He it was who wrote the pageant on Baptist history shown in Atlanta at the World Congress.

Dr. F. Townley Lord has succeeded Dr. J. C. Carlile as editor of The Baptist Times. Dr. Lord is pastor of Bloomsbury Central Church in the heart of London. He is the author of a number of good books, some of which are known and appreciated outside of England.

One of the best lay preachers in the Baptist denomination of Great Britain is Mr. Ernest Brown, who is secretary of state for Scotland. He is often invited to speak in churches of other denominations. He recently achieved the feat of making twenty-one speeches in one day, while on a visit to Scotland.

There is a movement on foot to unite all the dissenting churches of England in one large Free Church. Baptists have courageously declined to go into any such combination.

The Baptists of Great Britain are celebrating this year the 150th anniversary of the founding of the Baptist Missionary Society. The celebration will start with the annual meetings in London in the spring and will continue in the provinces throughout the year. There will be a ceremony at Kettering on October 2 in the house which belonged to Widow Wallis in 1792, but which now belongs to the society, and has been used as an office since the headquarters were wrecked by bombs early in the war. Baptist women will be holding all over England this year Widow Wallis tea parties, to which fourteen persons will be invited to correspond to the number who met 150 years ago to launch the modern missionary enterprise. They will be expected to give 13 pounds 2s 6d (about \$63.65) as at the beginning.

In addition to this the denomination is

starting out to raise 150,000 guineas (about \$600,000 at the present rate of exchange) over and above their regular offerings to meet special needs growing mainly out of the war.

## The Continent

Word has come from Norway that E. J. Helstrom lost his life when one of the coastal steamers on which he was traveling was torpedoed. He received his theological training in Morgan Park Seminary near Chicago, where he was graduated in 1905. He was pastor of the church in Tromso until 1939 when he resigned to devote himself to evangelistic work. He was chairman of the executive board of the Baptist Convention of Norway. His death is a great loss to the churches of Northern Europe.

On January 6 Dr. Ruben Saillens died in France. His wife passed away last autumn. Dr. Saillens was of Huguenot extraction. He translated and wrote many hymns. He was the author of a hymn celebrating the faith of the French Martyrs, which has often been referred to as the "Protestant Marseillaise." For many years he was active in evangelistic work. He probably immersed more people on profession of faith than anyone else in France. At the time of his death he was pastor emeritus of the Tabernacle Baptist Church of Paris.

The sad news has also reached America of the death of Mrs. Maurice Farelly in French Cameroun in Africa. Mrs. Farelly had to undergo an operation for appendicitis and one month later a baby was born. The child lived but the mother died. The Farellys were sent out by the Paris Missionary Society to represent the Baptists and other Protestants of France on a field German Baptists had to give up at the close of the last war. The lot of the bereaved husband and his three children is all the sadder because of the difficulty in communicating with relatives in occupied France.

The Baptists of Germany have united with some smaller groups that practiced believers' immersion. These others were in all essentials Baptists. Unfortunately, the word Baptist was dropped from the name of the new union. The Wahrheitszeuge, the organ of the Baptist churches of Germany, is no longer published. It is reported that all religious papers in Germany have been suspended. The reason given is shortage of paper. It is also reported that no religious conventions may be held which necessitate travel on the railways.

The World Council of Churches, with headquarters in Geneva, Switzerland, having access to the war prison camps of Europe, has been allowed by the German authorities to distribute Russian New Testaments among Russian soldiers in the hands of the Germans. The appeal of the American Bible Society for funds to help in this work has met a generous response on the part of Northern and Southern Baptists. Baptist workers in Poland who speak Russian and who have been helping in the distribution of Testaments report that many of the Soviet soldiers were very eager to get the Scriptures.

The theological seminaries in Reval, Estonia; Riga, Latvia; Lodz, Poland; Prague, Czechoslovakia, and Bucharest, Rumania, are closed.

The arrival of a Portuguese ship in Cuba recently brought joy to Southern Baptists. On that boat were John Allen Moore and wife, missionaries from Yugoslavia, and Miss Ruby Daniel, who was in charge of the girls training school in Budapest, Hungary. They came by airplane from Cuba to Miami, reaching home a week earlier than if they had continued on the ship through the submarine-infested waters of the Atlantic.

## AN OPEN LETTER TO MISS THOMPSON

Dear Miss Thompson:

I frequently read your press articles, and frequently agree with your position. But a few weeks ago you made a statement with which I did not agree because I think it was directly contrary to official figures.

In this article you stated: "Obviously there had been great abuses in the liquor traffic. The saloon was tied up with politics in a most unsavory way. To have regulated the traffic in liquor and enforced restrictions upon it would have been reasonable, but difficult. So we just expropriated the business and outlawed spirits, wine, beer, except a near-beer variety, of which it was said 'anybody who calls this near-beer has no sense of distance.' The result was not temperance, but the most drunken age America has ever known. Instead of whiskey we got rotgut, and instead of divorcing politics from the liquor business we got rampant gangsterism and a corruption unique in American life." Now, what are the official figures?

Regardless of the fact that none of the three presidents—Harding, Coolidge or Hoover—or Secretary Andrew W. Mellon made any vigorous effort to secure efficient enforcement, and although Mr. Hoover stated positively, face to face, to Dr. A. J. Barton and myself, at his home in Washington, before the election, that he would, if elected, vigorously and effectively enforce the prohibition law (which pledge publicly stated by him and by us broke the solid South), and that during the entire prohibition era Mr. Mellon, the ranking prohibition officer, never put in the budget enough money to obtain a sufficient force of sympathetic, competent men to secure effective enforcement, and that none of the three presidents, Mr. Hoover included, demanded sufficient funds—regardless of these facts, which seriously affected the success of the prohibition law, still your sweeping statement, unsupported by facts, published in the press is directly contradicted by the official figures.

The Federal Bureau of Investigation (not the Anti-Saloon League, or the W. C. T. U., or so-called prohibition cranks and fanatics like myself) gives figures as follows: Arrests for drunkenness in the United States in 1932 (the last year of the prohibition era) were 831 per 100,000 population; in 1940 the arrests were 1595 per 100,000, an increase of 92%. Arrests for drunk driving in 1932 were 65.7 per 100,000; in 1940 similar arrests were 102.7; an increase of 61% over 1932. Based on these official figures, which was the more "drunken era"—1932 or 1940?

According to the census of 1930 the per capita gallons of distilled spirits manufactured were 1.61; in 1940 the gallons per capita were 2.99, an increase per capita of 85%; in 1930 the per capita gallons of malt beverages were .95; in 1940 they were 12.98, an increase of 1300%. Which was the more "drunken era"—1932 or 1940?

There were 400 old-time saloons in the District of Columbia in 1918, before prohibition, which barrooms had bartenders and few, if any, women customers. The present-day "taverns" (not saloons; perish the thought!) have as fine looking barmaids as can be hired, and in the "taverns," which I have personally visited, nearly as many women as men were at the bar and at the tables, and there were apparently more women than men "lit up," or fully intoxicated. No such conditions existed in the prohibition era. If you, Miss Thompson, think this to be an improvement, I can not agree with you.

In my own state of Virginia, considered to be a very conservative state, the official figures are: in 1932, 165 driving permits were revoked for drunkenness for six months; in 1941 drunk driving permits revoked were 3956, 12 times as many as in 1932; number of jail commitments in 1932, 57,789; in 1941, 95,767; 38,000—66%—more in 1941 than in 1932; drunk drivers arrested in accidents were 456 in 1933; 1722 in 1940, nearly 400%

more. Seventy-four drinking pedestrians were in accidents in 1933; 271 in 1940 over 300% more. State store liquor sales in 1935 were \$12,230,000; in 1941 \$22,800,000, nearly twice as much. Figures for the city of Richmond are: 1964 arrests for drunkenness in 1932; 5,361 in 1940, two and one-half times as many; 902 arrests for drunk and disorderly in 1932; 1621 in 1940, over 80% increase.

Miss Thompson, do not such official, federal, state and city figures show that you did not make any careful investigation before making your sweeping assertion that the prohibition era was the "most drunken age America has ever known?" Was not 1941 a much more "drunken age" than the "prohibition era"?

It is true, Miss Thompson, that in some large cities there were outstanding gangsters and bootlegging rings, which made large sums of money by collusion with politicians and police, and many murders were committed, chiefly in fights among the gangsters themselves. But this gangsterism did not extend into many sections of the country. It was played up in spectacular fashion to develop sentiment for repeal, principally by those newspapers which resented the loss of revenue from advertising. But repeal did not abolish the moonshiner, bootlegger or gangster. Official Virginia figures for the past year give the number of raids on illicit stills as 9,579; arrests, 3,951; convictions, 3,144. In connection with this matter I must emphasize that there was no advertising of intoxicating liquors in any form whatever during the prohibition era, but the FBI reports about \$28,000,000 spent in general advertising of intoxicating liquors the past year—this amount not including local advertising. Full page advertisements of attractive girls and handsome young men drinking together have made our youth, especially women, liquor-conscious, instilling the idea that high social life requires the drinking of cocktails and other liquors. Do you not think, Miss Thompson, that with your great ability you might help the social welfare workers and the church in their efforts to stem the tide of evil arising from intoxicating liquor by the circulation of these facts, by appealing to your readers to recognize the serious condition which confronts our young life at the present day?

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# Sunday School Department

E. C. WILLIAMS, Secretary

JOHN A. FARMER, Associate Secretary  
MISS CAROLYN MADISON, Elementary Secretary

## November 8-13

The week of November 8-13 is the time for the special Associationwide Young People's, Adult and Extension Department Week in the Hinds-Warren Association, with meetings each night that week in the Calvary Baptist Church, Jackson.

Mr. William P. Phillips, secretary of the Department of Young People's and Adult Sunday school work, Baptist Sunday School Board, will be the general director of that week's program. His two able associates, Mr. A. V. Washburn and Mr. Herman L. King, will also be with us, as well as two workers from the State Sunday School Department.

Classes will be held each evening that week, Monday through Friday, in these five books: The Adult Department of the Sunday School, Teaching Adults in the Sunday School, The Young People's Department of the Sunday School, Teaching Young People in the Sunday School, the Extension Department of the Sunday School.

The emphasis through the week is on the work of these three great departments of the school, which includes about 75% of the total possibilities for a Sunday school. Therefore, we want every pastor, superintendent, department officer of these three departments, teachers of these departments, associational officers, as well as many others from each school in the Hinds-Warren Association to take advantage of this unusual opportunity of that week. Plans should be made right away for getting the largest attendance possible from each school for each night that week.

## October Builder

The Sunday School Builder is always good. The October number is unusually so. It carries excellent articles on so many vital matters pertaining to the growth and progress of any Sunday school, as, for instance, Visitation, Reaching Church Members, Training, Financial Program, Home Co-operation Week, State Missions, Libraries, Records.

All of these are necessary to the finest growth of any Sunday school. Therefore, every superintendent should make wide use of the October Builder, especially because it deals with some things that are the special items for October. Since this is the beginning of the new Sunday school year, we want to start it in the very best way. Using the Builder will help us to do this.

## Standard Changes

A number of helpful changes are being made in the class and department standards for the Intermediate, Young People, Adult and Extension departments, effective October 1.

The new ones are ready for distribution and will be gladly sent on request. All classes and departments in these four age groups that are thinking of working toward the standard should certainly get the new one and check the changes that are being made.

In the Young People's and Adult divisions, the teacher must complete at least one new book each year, in addition to having credit on the two

that have been required heretofore. Also, there is no percentage requirement of attendance at the weekly or monthly business meeting. Again, 50% of the classes must be standard for the department to be, but it is on the total number of classes and not 50% of those of each sex standard.

The above are a few of the changes that have been made. All classes and departments will be interested in reading the revised standard. It has been made much more convenient for checking and filling out the application blank which is attached to the regular standard leaflet. You will want to see it for yourself; therefore, write for one, check it over, and work to reach it.

## Standard Campaign

For the last few years the classes and departments in the Young People's, Adult and Extension divisions have used October, November and December as a special Standard Campaign. We are repeating that this year. The idea is for these classes and departments to use the first three months of the Sunday school year to check up on the points and reach any that are short during that time so that they will be ready by the first of January to make application for the standard award for the quarter ending December 31.

Let every class and department in these age groups join the Standard Campaign now and work hard to reach every point by December 31. Information about it will be gladly given.

## Attention Intermediate Workers!

If your class or department is registered, you have received copies of the revised standards.

The following changes have been made in the department standards:

1. The size of the classes is limited to an average of ten pupils per class, instead of the maximum of fifteen possibilities for any class.
2. No general percentage on the Six Point Record System is required. Instead, an average of 50 percent is required on attendance and 50 percent in preaching attendance.
3. One-half of the classes must be standard, but it is not required that one-half of the boys' and one-half of the girls' classes be included in the number.
4. It is no longer required that 50 percent of the workers attend the weekly officers' and teachers' meeting or monthly workers' conference, though the meeting must still be held.
5. "Contacts" has been substituted for "Visitation" as one of the main division heads. Note the changes under this head.

Changes in the class standard fit in with those in the department standard. Recognition is to be granted for any three consecutive months and will be awarded to departments and classes which maintain the percentages for the entire year.

## Some Do's

1. Register if you have not done so.
2. Study the revised Standard and determine to reach it the first quarter. If you have not received a copy, write your state Sunday

## PAPER ON WILLS AND BEQUESTS

By V. P. Young  
Canton, Mississippi

(Report to Madison County Association. Printed by request.)

Before we approach the proposition of making disposition of our worldly goods we might well ask the question: "Where does that which we have come from?"

God gives it to us; we are only stewards. Then why should we not be willing to give Him at least a part of that which He has entrusted to us?

What could be a greater heritage for a young man or woman than for his father or mother to leave by will a part of what he had to the Lord, setting an example for him to follow? Teaching that all we have belongs to God and showing a willingness to give back to God and His cause a part of what He had given in trust; not merely giving because he received blessings every day, but because of love for the Lord and His cause.

What would be a greater memorial for anyone than to have a part in carrying on of the Kingdom work here until Christ comes. There are so many ways we can leave a part of what we have that will bring great dividends in the years to follow. We can have a part in helping someone to prepare himself for leadership or in helping some orphan to make a good citizen or in sending someone to the mission fields.

If one were to make division of his property by will, he would be sure to remember the members of his family, but he should not fail to include in his will the One nearest to him, his Father, God, and his elder brother, Jesus Christ, who have done so much for him—more than anyone else he knows.

Would it not be wise to leave at least ten percent of what is in our possession at the end, knowing that it will bring forth great dividends after we have gone one to our reward? We do not need to wait until we have an estate worth ten thousand dollars to leave a part to God; but let it be much or little, it will bear fruit to the glory of God and add a star to our crown, and may possibly be the means of bringing salvation to some souls.

—BR—

There had been several earthquake shocks in the neighborhood so a married couple sent their little boy to an uncle who lived at some distance.

A few days later, the parents received this telegram: "Am returning boy. Send earthquake."

school secretary.

3. Work to keep your class or department standard all the year.
4. Keep in mind that a Gold Seal is to be given to each class and department that is standard throughout the year.
5. Work every requirement of the standard to reach, teach, win, enlist and develop Intermediates.

## 25 YEARS AGO

Announcement was made of the forthcoming "vest pocket edition" of the Sunday school lesson commentary by Dr. Hight C. Moore.

The church at Brookhaven is planning to entertain the State Baptist Convention, and "the largest crowd ever to attend is expected."

The church at Eupora reported a "red letter day October 7" when there were 172 in Sunday school, six received by baptism and three by letter, with five baptized at the evening service.

Report was given that woman suffrage lost in the Maine election by a vote of two to one.

Rev. W. A. Sullivan invited all friends of the Delta to attend the association meeting to be held at Belzoni.

In the revival at Walnut Grove, Rev. R. B. Gunter was the preacher. Rev. G. W. Nutt is pastor.

Rev. John F. Measells writes interestingly of his work in Las Cruces, N. M., where he went from the Seminary at Fort Worth.

In a report from Kentucky it was told that "the Long Run Association had reported 636 exclusions. The Broadway church reported 88."

A Chattanooga church offered to increase the pastor's salary \$1,200, but instead he led them to support a missionary in China with the funds.

"Beverage alcohol stands indicted as a foe of every Sunday school and church in the land, as the archenemy of the cross of Christ and the greatest foe of spiritual growth, as the devil's chief agent for moral corruption, as 'the mother of want and the nurse of crime,' as the greatest force undermining the American home, as the destroyer of manhood, womanhood, childhood and the armed forces of our nation, and as the most dangerous fifth columnist in our midst."—John L. Hill.

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**A CHALLENGE: Consider His Return**

Martial music is resounding over the air! Personal words are being received from heroes of land, sea and air! The sound of marching feet is reverberating through the streets as our boys are answering the call to Uncle Sam's colors.

Although some conscientiously object to a military effort, most of us feel that as Christians we have a keen responsibility in this hour of the world's crisis. The need in our many camps is great. The services of chaplains is much in demand. A challenge is being hurled to us to offer spiritual guidance and may God grant that our Baptist men of God shall not fail to answer the call.

As essential as this need is, however, there is a call of transcending importance that is heard above the din and carnage of war and strife. It is the voice of the Lamb as He pleads for His followers to carry His banner, to preach His word, to witness of His work accomplished on Calvary, within the regular routine of the church. We have but recently become aroused to the fact that we are faced with a critical situation. It seems as though the forces of Hitler, the Mikado and Mussolini are vitalized and energized by Satan. Surely the only way by which the United Nations may emerge from the awful carnage victorious is to do so by God's help. The tragedy of the hour is that our people are not turning their faces upward. Why is this I feel convinced that the fault lies within the teaching ministry of the church. In Amos 8:11 we read of a famine "of hearing the words of the Lord." We realize we have been passing through such a period as we analyze the Church Universal.

Boys are leaving our churches and Sunday Schools to face death. A great number will never return. A greater number will pass through sieges of suffering and mental anguish that cannot be described and only God can ease. Are they being prepared to face that future? Are we into whose hands have been placed the sacred responsibility as well as privilege of instructing them in God's way fulfilling our responsibility? We are ambassadors of the Whole Word. Too many Jehoiakims are today cutting out and casting into the fire the portions they do not find in accordance with their "interest" or "understanding."

One particular phase of the Word that is being scorned and scoffed at today is the Prophetic aspect and the teaching of the Blessed Hope of our Lord's Return. In view of the crisis of the day in which we are living and our deep concern for fulfillment of our mission to our boys who are offering their lives, I wish to suggest three reasons why special emphasis should be given this blessed truth.

First, ITS PROMINENCE. In 2 Tim. 2:15 Paul admonishes Timothy to "rightly divide the Word of Truth." The Bible student needs to recognize that certain portions have in mind God's people, the Jews, others the Church and still others refer to the Gentiles. Confusion will be avoided if one notes to whom the passages are addressed. Again, although we confess that "ALL Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," 2 Tim. 3:16, we note that certain phases of God's truth receive greater emphasis than others and therefore logically are worthy of more study on our part.

The Old Testament is not confined to a prophecy of the first coming of the Messiah but there are 1527 definite ref-

erences to His Second Coming. The 318 references in the New Testament make 1845 in all. 17 of the 39 books of the Old Testament refer to this truth. Let us make a comparison with other truths we hold dear. Baptism is mentioned 19 times in epistles; 14 of the epistles make no reference to baptism at all. The Lord's Supper is referred to 6 times in but one of the 21 epistles. One verse out of every 25 in the New Testament refers to the Second Coming of Christ. The Lord's Supper not only points backward to the Cross, but forward to His coming again, 1 Cor. 11:26. The last promise and the last prayer of the Bible center in this truth, Rev. 22:20. Are we going to ignore a truth that is so prominent in the Word? (Note—It is our experience that this subject is often pre-empted by Mississippi preachers. Editor).

Second, PERTINENCE TO PRESENT DAY NEED. Bewilderment over this world situation prevails over the land. Why does God allow such things to continue, is the question on every hand. In His Word God has given us a guide or schedule of His plan. We are enjoined to "search the Scriptures." Had the Old Testament Fathers read their Scriptures with understanding they would have recognized their Messiah as His birthplace was prophesied, Mic. 5:2; the time of His coming, Dan. 9:24-26; the family line, Isa. 11:1-2; circumstances surrounding Him, Psa. 72:10; Jer. 31:15; Hosea 11:1; and many others.

It is not my purpose here to go into these matters but merely mention a few instances or pictures that help us to fit together experiences that would, without God's help be most perplexing and distressing. In Dan. 2, we are given a picture of world empires clearly depicted down to the present day. The culminating event (vs. 45) is the millennial reign of Christ which puts an end to this series of empires ending in the confederation of "iron mixed with clay." In Mt. 24 we have the Lord's own answer to the question "What shall be the sign of thy coming and of the end of the world?" Revelation is in a more complete manner God's "unfolding" or "revealing" of His plans as the title (within the book itself) indicates.

I Ths. 5:20 reads "Despise not prophecies." Many of our preachers refuse to preach upon the Lord's Return saying it is mere "speculation"; it may be a "fascinating study" but "the attempts of these fanatics to fit events into prophecy is SO inaccurate." Our humble prayer is that of Elisha of old, "Lord, open their eyes that they may see." There is no better tonic to faith than the study of prophecy. One's doubts will disappear and his grip upon eternal verities will become stronger as he sees God's finger tracing events.

Third, ITS PURIFYING NATURE. Not only does this study allow us to stand upon a sure foundation and rest assured that God is at the helm and will not forsake His children, but it is a theme that is searching and separating. John says "Every man that hath this hope in him purifieth himself even as he is pure," 1 Jn. 3:3. John also tells us to "abide in him that when he shall appear, we may have confidence and not be ashamed before Him at His coming." 1 Jn. 2:28. In 2 Pet. 3:14 we also read "seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." No subject or doctrine has such a restraining effect upon the Bride as this by which she is constantly looking for His return and as a faithful Bride will not be found flirting

**WILLIAM WALTER COURSEY**

William Walter Coursey was born in Edgefield District, South Carolina, in 1856. He was the oldest son of the late John C. Coursey and Anne Quattlebaum Coursey. He had three sisters and four brothers, all of whom preceded him to the great beyond except one brother, Jesse B. Coursey, of Hattiesburg, Miss.

When a baby he moved with his parents near Decatur, where he spent his entire life.

In 1892 he married a neighbor girl, Alice Valeria McAlphine.

To this union were born three sons, John B. Coursey, Vicksburg, Miss.; McAlphine Coursey, Sanford, Florida; W. A. Coursey, Decatur, Miss.; and four daughters, Mrs. Arch E. Keith, New Orleans, La.; Mrs. Cliff L. Dansby, Decatur, Miss.; Maggie Mae Coursey, who died at the age of six years. Eighteen grandchildren and seven great grandchildren survive.

In early manhood he joined the Decatur Baptist Church, and was baptized by the late Rev. N. L. Clarke.

Near the age of 20 years he began teaching in the little country schools of Newton county. He was also a farmer. He taught school and farmed for a number of years.

When he was nearing middle age he was elected county superintendent of education of Newton county, and served in this capacity for three terms, or twelve years.

For almost thirteen of his latter years he was teacher of the Men's Bible class of Decatur Baptist Church.

On August 24, 1942, his Lord called him home. His funeral was held from Clarke Venable Memorial Baptist Church with the pastor, Rev. C. B. Hamlett, III, conducting the services. He was buried in the Decatur Cemetery.

—BR—

In the first 188 years of the existence of the First Baptist Church, New York City, the church had only nine pastors. It observes its 200th anniversary this year.

with the world.

We need not one but countless thousands of John the Baptists who will cry out, "Prepare ye the way of the Lord." It is true that our Lord came into this dark sin-cursed world for one sole purpose: to seek and to save that which was lost. His followers are today carrying out His command in telling the glad story of His atoning work on Calvary. Evangelism cannot be underestimated. There are still vast opportunities to reach souls who are thirsting for the first drink from the fountain of life." But after having led them into that saving relationship as a Child of God, it is our duty to instruct, to teach, to build up in the faith. The average congregation is made up from Sunday to Sunday of professing Christians. The true pastor and shepherd of his flock is going to lead them into the blessings of His plans and purposes as revealed in the Word.

Having in mind particularly the strengthening and fortifying of our brave young men before they leave our protecting ministry, I would especially stress this faithful presentation. No better preparation for service in whatever capacity he may be called, no greater source of peace and assurance can be given our men than absolute trust in a Saviour whose plans they may understand and may be ready to meet should death on the battlefield be their fate or the meeting "in the air" when He comes for His own. Let us be true to the Word. Knowing there can be no lasting peace on this sin-cursed world until the Prince of Peace comes, may our prayers be "Even so come, Lord Jesus, come quickly."—Edith Brooks, State College.

**CHANGES AMONG THE CHURCHES****Called and Accepted**

Eugene Daily, Hempridge, Shelbyville, Ky.

E. K. Daughtery, Calvary, Glendale, Ariz.

E. D. Davis, Phillips Memorial, Brandenburg, Ky.

Paul Davis, Park Ave., Corpus Christi, Texas.

A. B. Dorrough, Chaplain, Ft. McClellan, Ala.

John T. Dougherty, Logan St., Mt. Vernon, Ill.

J. S. Dukes, Red Hill, Antioch and Republican, Edgefield County, S. C.

L. J. Estlack, Lakewood, N. M.

M. C. Ferguson, Grove Station, S. C.

W. W. Ferguson, Anguilla and Rolling Fork, Miss.

Frank Fisher, Hampton, S. C.

C. E. Fite, First, Chickamauga, Ga.

David At Friedly, Jr., Dry Run, near Georgetown, Ky.

Thomas W. Fryer, First, New Bern, N. C.

John D. Freeman, editor, Western Recorder, Louisville, Ky.

S. J. Gardner, Judson Baptist Church, Greenville, S. C.

M. V. Gonnissen, Chaplain U. S. Army, Cambridge, Mass.

W. E. Grindstaff, Chaplain, U. S. Army.

Donald L. Harlan, Hereford, Md.

D. R. Helper, Fairview, Fredericksburg, Va.

Bert Hill, Hokes Bluff, Ala.

J. F. Hodgson, North Bristol, Va.

J. M. Holoman, Wickes, Ark.

Richard Howerton, B. S. U. Secretary, North Carolina.

Claude Hughes, Yocama, Ark.

H. L. Janes, Elk City, Okla.

J. K. Jobe, Knoxville, Ark.

Marvin Jones, Bethlehem, Yazoo County, Miss.

**Resigned**

Melvin Rice, Gould, Ark.

Orden Rice, Pulaski, Ky.

Harry M. Roark, First, Holliday, Texas.

J. L. Rayburn, Fifth Ave., Rome, Ga.

L. A. Roll, Tinnie, N. Mex.

Roy Rothwell, Ashley church, Ashley, Ill.

M. A. Sanderson, Leon Junction, Coryell county, Texas.

Robert Scales, First, Sulphur, Okla.

E. C. Shehan, Highland, Experiment, Ga.

R. W. Singleton, Ringgold, La.

H. D. Smallwood, Burnside, Ky.

Corbet Smith, Paintsville, Ky.

Harvey C. Smith, First, Deweyville, Texas.

Edward L. Spence, Maple Springs, La.

Dewey Squyres, First, Lawton, Okla.

L. A. Stagg, Abbeville, La.

Paul C. Stokes, Central, Darlington, S. C.

Malcolm Tolbert, Boyce, La.

Paul W. Travis, Mt. Gilead, Allensville, Ky.

David E. Weaver, Pleasant Grove, Anchorage, Ky.

A. P. Wells, Citronelle, Ala.

C. E. Welch, Rock Port, Mo.

Harvey T. Whaley, First, Pine Bluff, Ark.

Earl Whitsett, Macon, Mo.

J. C. Wright, assistant pastor, Franklin St., Jacksonville, Fla.

W. L. Yeldell, New Hope Field, Ark.

—BR—

Much prayer means much power, little prayer means little power, and no prayer means no power. "Prayer changes things." If you neglect prayer today, you'll be void of power tomorrow.



**"THE BACK DOOR"**

**A Plan For the Conservation of The Church Membership Is Outlined And Discussed**

**By Harold C. Abbott**

An article in a recent issue of The Watchman-Examiner called our attention to the difference between the gross and net gains in our denominational membership over a period of years. It brought us face to face with an old problem, that of "the back door." Figures are often deceiving. Many accessions come from other churches and do not indicate any real progress in the church as a whole. Some churches report a large number of baptisms year by year, yet neither membership nor attendance levels seem to rise with the years.

What may we do to hold the maximum number of those who are added to the church? May I make a few practical suggestions?

1. A teaching ministry, particularly at the Sunday morning and the mid-week service, that those who have been saved may be built up in the faith. Our specific task as ministers is that of unfolding the Word of God. Acquaintance with Bible truth will help to safeguard against backsliding.

2. Pastoral visitation, that the minister may become acquainted with the needs of the people. Often, a call in time will save a person from slipping out the back door.

3. A use of the big brother and big sister plan. Our colleges make use of this plan, and we may say from observation and experience that it works in churches as well as in colleges.

4. A distribution among converts of valuable leaflets and booklets. The writer has personally given out hundreds of copies of the little booklet by Wallis, *The New Venture*. It is the best thing he knows for growing Christians.

5. A class for growing Christians. The Methodists used to have their "class meetings." They were a source of power. In our church, we have from time to time conducted something similar to this, over a period of months, for new converts. The profits are large.

6. Create a system of lay visitation. For several years, we used the "centurion" system, with the field divided into ten districts, a centurion in each district, each centurion through several captains handling a call a month on each family in his constituency. This year, we are making use of another plan. We have a church commission on evangelism, correlating evangelistic effort in the church and the church school. The work is both conversational and conversational. One of its ministers under the latter head is a "call-a-week fellowship." One of the members of the commission heads up a large group of personal workers, each of whom makes a prayerful, personal call a week on some one in spiritual need. The pastor supplies the leader of this work with the names of new members, those who are going through testing times, backsliders, and prospects. The results are amazing.

Should not the pastor and deacons, and perhaps the church cabinet, prayerfully give themselves to the consideration of keeping open the front door, but making it just as difficult as possible to get out the back door—a balanced program of evangelism and conservation? Everett, Massachusetts.

## Relief At Last For Your Cough

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**CREOMULSION**  
For Coughs, Chest Colds, Bronchitis

**AM I BROAD-MINDED?**

**By Evangelist Wm. S. Dixon, Dallas, Tex.**

Occasionally I hear some one remark that they are broad-minded. I have often wondered what they meant, and if they knew what they meant.

There is but one God. He is Eternal, Holy, all-knowing Almighty God. He created all things. My Bible says, "In the beginning God created the Heaven and the earth." "God breathed into man the breath of life and he became a living soul." God created . . . spoke into being . . . did not "manufacture" nor "develop" them of any substance. I cannot be "broad-minded" about God, or creation, or man's beginning.

The Bible is the Word of God, given as the Holy Spirit moved upon each inspired writer, and the message they wrote was given them from God Himself. 2 Timothy 3:16 says, "All Scripture is given by inspiration of God, and is profitable." I cannot be "broad-minded" about the Bible.

The Bible says in Romans 3:10, 23 "All have sinned and come short of the glory of God." "There is none righteous, no one." "As in Adam all die." Sin is not "an error of mortal mind." Sin is lawlessness, is missing the mark. Sin strikes God and His law in the face. Sin is anarchy against God and high Heaven. I cannot be "broad-minded" about sin.

The Bible says in John 3:3 "Except a man be born again he cannot see the Kingdom of God." Because sin is a reality, the New Birth is a necessity. The unregenerate, sinful soul can never enter Heaven, nor stand in God's Holy Presence in man's state of inherited sin, from Adam, and his own wilful transgressions. Each must be born again. That is a necessity and also a command of God. I cannot be "broad-minded" about the New Birth.

The Bible says that the atonement is the place where God's Holy and righteous justice is satisfied and where man's sin and extremity are fully met. "But now in Christ Jesus, ye who sometimes were afar off, are made nigh by the Blood of Christ." "Without the shedding of blood there is no remission of sin." I cannot be "broad-minded" about the Atonement, the shed Blood of Jesus, nor forgiveness of sin.

The Bible says "I give unto them Eternal life, and they shall never perish." If God is able to save, cleanse and forgive sins in Christ Jesus, He certainly is able to keep Eternally. Only God can do any of these things. I cannot be "broad-minded" about Eternal Life, nor about the security of the believer.

The Bible says that Jesus rose again from the dead. If the grave still holds Him then He is not the Son of God. "If Jesus rose not from the dead, we are yet in our sins, and are of all men most miserable." The evidences of the Resurrection of Jesus are abundant and substantial. I cannot be "broad-minded" about the Resurrection.

The Bible says that Heaven and Hell are both realities, both real places, both Eternal, never-ending. Heaven for born-again, redeemed souls, sons of God in Christ Jesus—hell for Christ-rejecters, incorrigible souls who would not come to Jesus, or who neglected to do so. "These shall go away into Everlasting punishment." I cannot be "broad-minded" about either heaven or hell.

The Bible speaks very definitely about the church which Jesus built, and its two ordinances. He began His church, and the Word of God is very definite about the commands and restrictions regarding the two church ordinances. I cannot be "broad-minded" about His church, nor about its two ordinances. Therefore I hold no union meetings.

The Bible speaks of some prophecies which are not yet fulfilled. (Everyone believes this.) Since God spoke them by the Holy Spirit through the inspired writer then they will be fulfilled according to God's plan, purpose and time. I cannot be "broad-minded" about them.

When someone boasts of being "broad-minded" what do they mean? "Broad-minded" about what? Are you "broad-minded?" What do YOU mean?

**SWEET PEACE, THE GIFT OF GOD'S LOVE**

**By Paul Stewart,  
Pastor First Baptist Church,  
Pelzer, S. C.**

"There comes to my heart one sweet strain,

A glad and a glorious refrain;  
I sing it again and again  
Sweet peace, the gift of God's love."

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." John 14:27.

Christ remembered you in His will. Sometimes lawyers break wills. No lawyer can break, nor judge or jury can set aside Christ's will.

The peace that Christ gives is not to be associated with quiet motionless inactivity like a body of still water; it is rather superlative motion in its appointed place. Neither is this gift to be compared to what the world gives. The world does give a sort of peace which comes from self-assurance, indifference and unbelief, which is not satisfying or lasting. The kind of peace the world gives leaves you when you need it most.

The kind of peace that God gives is the peace that comes through right relationship with Him. Without this proper relationship peace is lacking. We are reconciled to God through Christ. There is no peace for the wicked. There are certain birds seen in Constantinople which are said to be always on the wing. No one ever saw them rest, but they are forever poised in mid-air. The natives call them "Lost Souls," seeking rest and finding none. How much they are like men who have no hope to rest upon.

Paul gives us his infallible receipt of peace: "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving let your requests be made known to God. And the peace of God that passeth understanding shall guard your hearts and thoughts in Christ Jesus." (Phil. 4:6, 7).

"O what peace we often forfeit,  
O what needless pains we bear,  
All because we do not carry  
Everything to God in prayer."

This peace gives harmony in all our powers, heart, mind, and conscience. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:25). "Thou wilt keep him in perfect peace whose mind is stayed on Thee" (Isa. 26:3). Conscience was at work when Lady Macbeth sought in vain to wash blood from her stained hands.

The one who has this peace will have the right feeling and consideration for others. He is willing to fit in with courtesy and grace. He is also willing to rectify wrongs. A friend tells of a man who had wronged others. After his conversion he went to those whom he had wronged and obtained their forgiveness. Unbounded joy came to his soul.

This peace is sufficient. It is sufficient in every experience of life, and in death. Sir Walter Scott went to his rest without a tremor, soothed and sustained. A young man wrote from a bloody battlefield: "Mother, death here is indescribable, but under the shadow of the Almighty I have found peace greater than the terrors of death."

—BR—

Among those rounded up by the Germans in Holland in their drive against subversive activities was a woman accused of listening to British broadcasts, which the law forbids.

"Why did you listen?" demanded the judge.

The woman shrugged her shoulders. "Well," she said, "Herr Hitler said last October that he would speak on the radio from London. I didn't want to miss him."

Her left hand rested lightly on his right shoulder. The other rumbled his fast thinning hair. "I will soon be gone, dear," she said. "And those lines are deepening in your face. I notice, too, that you are bringing your Bible closer to your eyes as you read, especially at night, and you are not yet forty." "Yes, mother," said the pastor, "and I notice too, that the silver in your hair seems to be spreading rapidly. I am afraid you are attempting too much. Aside from looking after the family you have taken on more at the church than you should have." "That isn't what bothers me so much, dear," she said. "He called us, He gave us this field. We can't do too much for Jesus' sake. Yet our people are seemingly less thoughtful than ever. Do you think they realize that our expenses have risen so rapidly that without an increase in salary, we face embarrassment? You would be able to pay the balance of last month's grocery bill. It is going to be impossible to send Brother back to school." Comfortingly he embraced her, dried her tears, kissed the silver of her hair. What emotions tore him! Soon he'll be put on the shelf—just a few years—not more than twenty or twenty-five. His church had refused to enter the Ministers Retirement Fund. Suppose God should call him home. What of his wife and children?

The faces of those who had defeated the plan rose before him. Oh! it is so hard to face the future with no protection for the family, especially when one is not sufficiently able to carry life insurance. Resentment rose within him against the thoughtlessness and carelessness of God's people. Resentment against the wilful defeat of the retirement plan. Yet, bowing his head and drawing that one who had walked beside him for all the years a little closer, he prayed—"Father forgive. Thy kingdom come and Thy will be done."

## FORTY-EIGHT VERSES

## FORTY SERMON STUDIES!

*Forty Sermon Studies from  
the Book of Jonah*

**By E. P. ALLDREDGE**

In his latest book Dr. Alldredge has scored again, applying the genius for fine scriptural selection and wide scriptural application that marked *101 Expository Sermon Outlines*, his earlier work. In *Forty Sermon Studies from the Book of Jonah*, he has prepared from the entire forty-eight verses in the book forty sermon studies that give a wealth of suggestive themes for revival meetings. Here is a vivid and helpful presentation of God's plan for world evangelization and of the story of the first foreign missionary. (26b)

## FORTY SERMON STUDIES from the Book of Jonah

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### THE EXTENSION DEPARTMENT GOES INTO ACTION

By Mrs. G. A. Carothers

What Mrs. Carothers is doing at First church, Jackson, Miss., can be duplicated in any Sunday school where willing workers stand forth for service.

Because I have always seemed to think in terms of girls, the desire was born in my heart to organize a class for Bible study to meet the needs of young women who work on Sunday. The waitresses in our cafes and coffee shops were uppermost in my mind, and I set about to see if it couldn't be done—and it could.

It was while I was superintendent of the Extension department of our Sunday school that I began to realize the large number of shut-outs who were kept from attending services on Sunday. I wanted to do something about helping the young women in their study of the Bible.

I secured the names of three young ladies who worked in one of our large cafeterias. After I told them of my plans, I asked them to meet me at the church to talk further about the matter. (Our church is near the business district, so this arrangement was convenient.) Two of them came. They were delighted with the prospect of having an opportunity for Bible study. One girl said, "I have not had a Sunday off in three years and I have reached the point where I no longer miss not being able to attend Sunday school and church." The other girl said, "Just wait until I write my mother about this class, won't she be happy!" We talked over a time to meet that would be best for the largest number of girls. I found that the majority of them were off from two-thirty until five o'clock every afternoon, so we set Wednesday from three-thirty until four-thirty as the day and hour. They gave me the names of some of their friends to invite for the following Wednesday and each of us gave them a cordial invitation. Three came.

That is how we began. We have grown from two to thirty-five and have touched the lives of that many more. We now have on our roll girls from coffee shops, cream parlors, telephone office, and one trained nurse who is on full-time duty nursing an invalid.

As to our activities: We have a full set of officers with groups and group captains. Our motto is Philippians 4:8. We adopted as our class pin one in the shape of a shield with an open Bible on it. The girls wear these on their uniforms and to class. The pins often provoke questions that give them an opportunity to speak of their Bible class. We use The Better Home magazine, which fits in beautifully with the first goal we set "every girl having a daily devotional." Instead of answering roll call "present" we answer "yes" or "no," which means we have or have not each day had a time apart in prayer and

### THE STORY OF MY CONVERSION

The following is a testimony written to Rev. W. C. Hamilton at the close of a revival meeting in which he did the preaching, August, 1941:

"It was nearly three years ago, on November 26, 1938, when I was converted. Brother E. D. Estes, Baptist State Evangelist, was conducting the revival meeting at our church, Kemp's Chapel. On Sunday after the first sermon, Brother Estes came to my girl friend and me and asked us if we were Christians. I did not know what to say, for I was just fifteen and I didn't think I had done anything for which to be lost. I have always believed that here was a God, for I have gone to church and Sunday School and have been taught to believe in God. But although I did not realize that I was lost! I had often thought that SOME DAY, when I had grown up and finished school, that then I would join the Baptist Church and be saved, for I THOUGHT you just joined the church without any different feeling down in your heart, and then you were saved. But by Monday night of the services, I began to feel differently. There began to be a great change in me. Down in my heart was the most pain I have ever known. On Monday night Brother Estes came to me again. He asked me if I needed Christ in my life and I told him I did. I went home that night, but I just could not sleep. The next day, I stayed at home from school, for I just could not go. All day, my heart was so troubled, and that was the most miserable day I have ever spent. I could not even eat. I had never felt so badly in my life and I wondered why I felt so. I THOUGHT if I joined the church that would mean that I had committed some great sin and would be asking God to forgive me. I did not realize I could be lost without committing a great sin of some kind. But I was a lost sinner just the same, for I had not taken Christ into my heart. All day long I fought like this, but that evening that pain and agony became too great for me. There were tears in my eyes and I whispered a prayer that was answered that night. I said, "Dear Lord, if I am lost, please save me tonight." That night Brother Estes preached a wonderful sermon that meant so much to me. After the sermon was over, the invitation was given and we began to sing, "Just as I Am," a song I will always love. I tried to sing, but I found it difficult. I was standing between two of my girl friends on the

meditation asking God's guidance in all things.

Another point of interest has been our circulating library. We have about twenty books, some inspirational, some devotional, some clean love stories. We add a book every few weeks; one girl acts as librarian and very seldom is a book left on the shelf. As fast as a book is returned it is given out again. Certainly these lovely books must help to counteract some of the pernicious literature the young people of today are exposed to.

A social half-hour has meant a great deal to us and is made possible by one of the women in the church. Each Wednesday at the close of our Bible study she serves a cup of tea and a sandwich or a cookie to each, thus giving us a little time to get better acquainted and talk over the Christian way of solving girl problems.

Has it been worth while? I only wish you could have heard some of them tell of the wonderful inspiration they received at Ridgecrest this past summer and at the state Y. W. C. A. camp where they had spent their vacation. Now they are spending their vacation in ideal Christian surroundings. I wish you could stand before them and see their interested faces as they study God's Word, and hear their voices lifted in earnest prayer. Worth while—yes! But to me has come the greatest blessing of all.—Sunday School Young People and Adults, from Sunday School Digest.

### "HER" COLLEGE

Blue Mountain is a college of liberal arts, located in the hills of Mississippi seventy-five miles southeast of Memphis, Tennessee. It is the oldest senior college for women in the state. It has full membership in the Southern Association of Colleges and in the Association of American Colleges. In addition to the Bachelor of Arts degree, Blue Mountain offers courses in music, art, dramatics, library science, home economics and commerce. Athletics include golf, tennis, aquatics, fencing, archery, basketball, volleyball, softball, ping-pong and shuffleboard.

The campus contains about forty acres. It is an area of surpassing natural beauty enhanced by artistic landscaping. It is located on one of the highest elevations in Mississippi where the air is pure. From copious mountain springs gushes cold, sparkling freestone water of exceptional purity, said by chemists to be "superior to distilled water." The campus, a plateau in one area, rolling grassy slopes in others, and with that part of it which contains the dell and one of the lakes still in its natural wooded state, provides an ideal setting for study, meditation, rest and play.

There are nine buildings on the campus exclusive of the infirmary; central heating plant, servant houses, storehouses, etc. Five of the buildings are student residence halls—Whitfield, Jennings, Hearn, Lowrey, and Ray.

The Student-Alumnae Memorial Hall is the administration building which contains administrative and business offices, a 14,000-volume library, bookstore, post office, studios, class rooms, laboratories, and the Modena Lowrey Berry Auditorium with a seating capacity of almost a thousand.

Every room in Whitfield and Jennings residence halls has private or connecting bath.

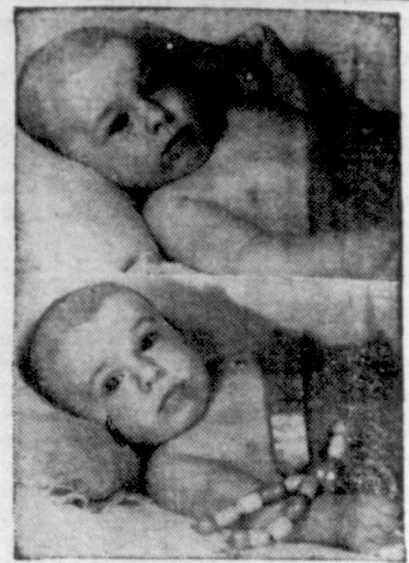
Broach Hall is the student religious-social center.

Wherever Blue Mountain College graduates are found, they commonly are in place of leadership in civic, educational, cultural, religious, and

front porch. So, finally I just stopped trying to sing and cast my eyes to the floor. I did not want to go and just stood there holding to the bench to keep from going, but before I knew what I was doing, I was up there and Brother Estes had my hand. This time when he asked me, "Do you take Christ as your Saviour?" I said, "Yes, sir, I do." I shall never forget that glad hour! All of the trouble of the day had left me and now I was saved! I can not remember the first time I ever prayed, for I have prayed most of my life, but I didn't know anything about praying, and God doesn't answer but ONE prayer a lost sinner prays. But now I have a beautiful little place down below a hill where beautiful trees are growing, and there I go to talk to God. There alone, I ask Him to go with me to school every day, to give me knowledge and ask protection through the day. I also pray for my lost loved ones and friends and for every one on earth. When I finish school, there are many things I want to do, but most of all, I want to live for God and live a life that will be pleasing to Him and helpful to others. I want to be a worker for Christ! I know He will always be with me and lead me day by day, for He is my Saviour."

ELIZABETH HEARN, Rlenzi, Miss., Rt. No. 4.

(Another revival in winter, with four inches of snow during meeting and nine saved. The baptizing was on 9th of December in the creek near church building.—E. D. Estes.)



Blue Mountain, Mississippi, October 2, 1942 — Blue Mountain College's twin grandchildren: top, Bobby; bottom, Billy Bobo, sons of Mr. and Mrs. W. P. Bobo, Lambert, Mississippi. Their pictures will appear in the Alumnae Bulletin for October.

### A FAMILY OF EDUCATORS

Modena Lowrey Berry was a member of the first faculty of Blue Mountain College founded by her father in 1873 and was active as a member of the faculty and staff continuously for sixty-two years, until she was made vice-president emerita six years before her death. Her father was a college president; two of her brothers were college presidents, one of them having been president of five colleges; her son was a college president; her nephew is a college president; her husband's nephew was a college president.

One of her brothers, Dr. W. T. Lowrey, who now lives at Waco, Texas, was president of Blue Mountain college twenty-seven years; of Mississippi College, Clinton, Mississippi, thirteen years; of Hillman College, Clinton, Mississippi, several years; of Gulf Coast Military Academy, Gulfport, Mississippi, and of Clarke College, Newton, Mississippi. Another brother, Dr. B. G. Lowrey, was president of Blue Mountain College thirteen years. He now lives at Olive Branch, Mississippi. Her son, Professor M. P. L. Berry, was president of Hillman College, Clinton, Mississippi. Her nephew Dr. Lawrence T. Lowrey, is now president of Blue Mountain College. Her husband's nephew, Dr. P. W. Berry, was former president of Northwest Mississippi Junior College at Senatobia, Mississippi.

club circles. While Blue Mountain's first objective is to train women for Christian home-making, its graduates are engaged in sixty-eight different vocations and professions in most of the states and several foreign countries.

A well-rounded personality is the result of four years at Blue Mountain. The college first seeks good material: It attracts the girl with a sense of values. Its standard of student selection is based on character, ability, personality, and potential leadership.

With a superior type of girl the college's educational purpose produces poised, clear thinking leaders, blending loveliness with initiative. As much concern is given to developing individual initiative and leadership as to maintaining the high degree of academic excellence for which the college is noted.

The college opened this session with another overflow enrollment of choice girls from seventeen states, most of Mississippi's counties, and three foreign countries.

"Mother" Berry loved "her" college.

## Help Kidneys If Back Aches

Do you feel older than you are or suffer from Getting Up Nights, Backache, Nervousness, Leg Pains, Dizziness, Swollen Ankles, Rheumatic Pains, Burning, scanty or frequent passages? If so, remember that your kidneys are vital to your health and that these symptoms may be due to non-organic and non-systemic kidney and bladder troubles—in such cases Cystex (a physician's prescription) usually gives prompt and joyous relief by helping the kidneys flush out poisonous excess acids and wastes. You have everything to gain and nothing to lose in trying Cystex. An iron-clad guarantee assures a refund of your money on return of empty package unless fully satisfied. Don't delay. Get Cystex (Siss-tex) from your druggist today.

**Cystex**  
Relieve Back Aches Only 35c.



**THE PRESENT WORLD PLIGHT IN THE PROPHETIC PICTURE**  
A. D. Muse, Evangelist,  
Memphis, Tenn.

In recent months I have had letters from all over the country asking in all earnestness for an explanation of the present world conditions in the light of the prophetic Scriptures. Most of these I have answered personally and each time promised some articles in the religious press.

In all of my ministry I have always urged that we study prophecy, but be careful not to prophesy. The Apostle Peter says of prophecy, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arises in your hearts." (II Peter 1:19.)

I love the marginal reading of this passage, "The word of prophecy made more sure," and I love the marginal reading of "dark place" which is "squalid place," or dingy, dark, greasy, grimy place.

Several years ago I took a train in Portland, Oregon. My point of destination was Clinton, Mississippi. To have come diagonally across the continent, I would have reached Clinton at around 1,600 miles. I came to Pocatello, Idaho and then turned to Chicago and then down to Louisville and then to Jackson, Mississippi and then to Clinton. My point of destination was Clinton. Regardless of all intervening points and all the circuitous route, the ultimate destination was known to me, and clearly fixed in my mind and purpose from the beginning. That is exactly true of God's program in His unfolding purpose in this world.

Regardless of Hitler, Italy, Japan, the present seeming victory of Russia over Germany, our present seeming defeat in the Pacific; regardless of Mussolini, the fact that he flourished for a while and is now become a silent puppet of Hitler, there are certain things revealed in the word of God, that the light of prophecy continuously falls upon and keeps the eyes of the student forever fixed upon:

1. Some day God's purposes of Grace are going to be accomplished in this world, in the calling out of that body of people who will make up the church in Glory. (Acts 15:13-17) "And after they had held their peace, James answered, saying, Men and Brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

(1) Note—God is now visiting the Gentiles. He was formerly dealing with the Jews. This is the first time since the judgment of the Tower of Babel that God has dealt directly with the Gentiles.

(2) He is not dealing with the Gentiles to build any given form of Government or type of civilization. Governments are set up in the earth of God to do justice and to protect the social, economic, moral and personal rights of the citizens of the Government, but God's purposes in the Gospel is to gather a people out of the whole conglomerate mass of depraved humanity. "For His Name." When this work is done—

2. Christ will return—(a) to the air: (I Thessalonians 4:13-17. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that

ye sorrow not, even as others which have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (b) To the earth (Zechariah 14:4). "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the Lord my God shall come, and all the saints with thee, and it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light."

Note—He did not come to the mount of Olives the first time, but He came to Bethlehem. The mount of Olives was not torn in twain when He came the first time, neither was there a great earthquake, nor was there a great valley formed, nor was half of it moved toward the north and south, nor did the day become partly day and partly night, nor was there a river formed going out from Jerusalem. All of these things are yet to be accomplished when He comes to the mount of Olives.

The first coming of Christ was accompanied by natural phenomena, all of which were symbolic of the character of His Ministry.—A star, Gentiles coming to worship Him, people receiving the announcement and going to see Him. His second coming will be accompanied with natural phenomena and all of which will be indicative of the character of His Messianic Reign. Christ is coming some day to the Mount of Olives and Zechariah 14:4-9 will be literally fulfilled.

3. The regathering of the Jews and their permanent establishment in Palestine 14:4-9 will be literally fulfilled.

of Israel shall abide many days without a king and without a prince, and without a sacrifice, and without an ephod and without teraphim: Afterward shall the children of Israel return and seek the Lord their God, and David their King: and shall fear the Lord and His goodness in the latter days."

(Luke 21:24) "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Romans 11:25). "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in."

There is no way in this world to be consistent in your interpretation of the Scripture and set aside the combined prophecies of both Old and New Testament, that the Jews are some day going to be restored to Palestine. A more determined post-millennialist, I have never read after than Dr. B. H. Carroll. I will just give his statement of this fact: "The second precursor: 'The days of the Gentiles being fulfilled.' (See Luke 22:24). The Jews shall be gathered together out of all nations where they have been dispersed, into their own land, and the nations shall gather together to make war on them, and then shall come the Jewish harvest of which pentecost is only the first fruits; the whole nation to be converted in one day.—And being saved they become the greatest of all missionaries."

"What the Gentiles are doing for the spread of the Gospel is nothing to what the Jews will do when they turn to the Lord. As Paul says, if their falling caused the Gentiles to be saved, their salvation will be as life from death. In the eleventh chapter of Romans he goes into ecstasy,—over the result of the conversion of the Jews."—See Carroll's "In-

terpretation of the English Bible," on the 20th Chapter of Revelation.

No pre-millennialist can possibly put the case any stronger and any plainer than Dr. Carroll has put it. The difference of opinion about the time element is the only thing between us. Dr. Carroll thinks that all will be brought about by the natural process of things in the preaching of the Gospel. Nothing is plainer in the Scriptures than the restoration and conversion of Israel.

4. The regrouping of the Gentile nations:

(1) There will be a restoration of the Roman Empire. There isn't any use for us to equivocate about it. The King dreamed of an image consisting of four metals. God revealed through Daniel the meaning of the metals. Gold, The Babylonian Empire. Silver, A civilization that would rise after Persia—Greece. Iron—The civilization that would rise after Greece—Rome.

Now Note—The Iron was the two legs. Why? It means something. The Roman Empire was divided into two. The Eastern and the Western. Now then, the feet had ten toes, part iron and part clay—a mixed government, part Autocratic and part Democratic. Therefore weakness—the picture stops there!

In the seventh Chapter, Daniel has a vision. Four beasts, and the Angel tells Daniel what they mean. Lion—The Babylonian Empire. The Bear—A Kingdom which would arise after the Babylonian Empire—Persia. The Leopard—A Kingdom which would arise after Persia—Greece. A terrible and dreadful beast. Strong with great iron teeth that break in pieces and stomp the residue at his feet—The Kingdom that would arise after Greece—Rome.

Now notice, the feet of the King's image had ten toes. The fourth beast had ten horns. Now that means something. "He considered the horns and behold there came among them another little horn."—And Daniel is told that those ten horns are ten Kings or Kingdoms. They are on the fourth metal of the King's image. There is no use to equivocate. They are not just thrown in to fill out the picture. They have a definite prophetic significance: they prophesy the last stage of Gentile civilization: a revival of the Roman Empire under the form of ten different states reigned over by one ruler who will be in Rome, which ruler is prophesied by the little horn.

5. There is a play-up on the word Gog and Magog in the 38th and 39th Chapter of Ezekiel. Men of the most thorough scholarship and greatest caution to safeguard their reputation as scholars are very definite in their conclusion that this prophecy of Ezekiel concerns the leaders of present day Russia and Germany, with Russia being in control and Germany under subjection. Their conclusion of the results are deductions made from the study of languages and races and other terms used in the Bible from which these words have grown. Among them is Dr. Norman B. Harrison, Dr. Sale-Harrison, Dr. A. C. Gabelin, Dr. H. A. Ironside and we could go on with a long list. We let that rest where it is.

Prophecy does bring the Northern European nations and lands into the final picture of the last day of the Gentile civilization.

We are in war. Our spiritual hopes of the final prophetic drama do not diminish our patriotic intensity, but rather increases it. But, present world confusion and our patriotic loyalty do not diminish the clear light, which the prophetic Scriptures cast through the darkness of this awful night. Some of these days the final point of destination will be reached. God's purpose of Grace in the Gospel will be accomplished. A people known to God before the foundations of the world, and chosen by Him, according to His good pleasure "to the praise of the Glory of His Grace," (Eph. 1:6) will be gathered out of all the nations. His earthly people Israel will be regathered to the land given to them in covenant with their father Abraham. The Gentile civilizations will be grouped and lined up and made ready for the final visitation of divine judgment upon the Godless nations of the earth, who have persecuted the Jews and martyred the church. And His saints

will be gathered by the sound of the trumpet into the air with the Lord Jesus and the church in Glory will be assembled. His vials of judgment shall be poured out upon the nations of the earth. When the day of His wrath is spent and His judgments are finished and His holiness vindicated among the nations, Christ, earth's sovereign, Israel's King and the church's Bridegroom, will return to this earth and that day, Oh day of all days, for all time.—The day which prophets point; of which poets sing. When earth again an Eden becomes," that Millennial reign of our Lord will be set. And that is the present world plight in the prophetic picture.

From time to time war and other movements have occurred which have had in them many appearances of the fulfilling of the prophetic picture. That is right. They were fulfilling the prophecies. Napoleon's wars moved toward setting the world stage. Franco-German wars, moved around still further toward the final. World War number one, went further than any one war toward the final setting of the stage. The present stage of World War number two, as of this date, February 12, 1942, can turn easily over night to the complete setting of the stage. Will it do that? Only the Father—God knows. We can only hope. The Jew is back in Palestine.

Jonah is a complete symbolic prophecy of the world picture. Jonah is sent to bear witness to the Gentiles. So is Israel. Jonah is cast into the sea, the prophetic symbol of the Gentile nations in the Scriptures. So are the Jews. Jonah's presence in the sea caused the storm. So the Jews. Answer the question, "what to do with the Jews," and the world will have peace. The world will not see permanent peace until the Jewish problem is solved. The storm at sea cast Jonah out of the sea. The storm of the nations is casting the Jews out of the nations. The present war is going further toward that one final accomplishment than all other world movements combined up to the present.

—BR—

We must pray for our leaders and soldiers yonder at the front. They are our representatives that stand between us and the enemy that would destroy us. As God leads us to see the light, we must pray for victory and that speedily, that a just and righteous peace may come to this world. We must pray for all the peoples of the world of whatever race and whatever color, and for our enemies that God might smite them with conviction for their sins and that the Holy Spirit may lead them to him."—J. E. Lambdin.

"A mere intellectual faith never gets anyone anywhere. One must have a living faith that sends out to do the will of God."—J. Clyde Turner.

"My faith in the future of Christian missions has never been stronger than it is today. As long as God exists, never will the plan of salvation be allowed to fail."—Charles E. Maddy.

**You Women Who Suffer From  
HOT FLASHES then  
CHILLY FEELINGS**

If you—like so many women between the ages of 38 and 52—suffer from hot flashes, weak, dizzy, nervous feelings, distress of "irregularities", are blue at times—due to the functional middle age period in a woman's life—try taking Lydia E. Pinkham's Vegetable Compound at once. It's the best known medicine you can buy that's made especially for women.

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Thousands upon thousands of women—rich and poor alike—have reported benefits. Time and again Lydia E. Pinkham's Compound has proved some women's happiest days often can be during their "40's". Follow label directions. Worth trying!

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→ **GRAY'S OINTMENT**



# PRECIOUSNESS OF CHRIST

## I Peter 2:4

### I. To Whom is He Precious?

1. He is precious to the Father. Matt. 3:17, "This is my beloved Son in whom I am well pleased." What was it in His baptism that pleased the Father? I believe it was what His baptism represented—the death, burial and resurrection. Christ came to do two things, to die and to rise from the dead. Christ came to die in our stead, for God said to Adam, "The day that thou eateth of the fruit of the tree of knowledge of good and evil thou shalt surely die"; so Jesus came to die for our sins, I Cor. 15:34; according to the scripture, and to rise from the dead, according to the scripture. So baptism is not a true translation of baptizo. The word baptizo was changed by taking "o" from baptizo and adding "e" and making it baptize, then Webster giving it a meaning, sprinkling, pouring, emersion. You can't make sprinkling or pouring mean baptize, for you can take the meaning of a word and use it instead of the word and it will not change the sense of the sentence. So let us take sprinkling and use it instead of baptize. Mark 1:5, "And there went out unto him all the land of Judea, and they of Jerusalem, and were baptized of him in the river of Jordan, confessing their sins." Who were sprinkled in the river, the people? You can't sprinkle a person in water. You will have to get them in a liquid form, then you can sprinkle this liquid in water. So it is with pouring. You can't pour them into the River Jordan. So let us take emersion and use instead of baptize, and we get the true symbol of the two purposes for which Jesus came to do: to die and rise again from the dead; which emersion is the only thing we can do that will prove we believe in the death, burial and resurrection of Christ. In other words, emersion is the only thing that symbolizes His death, burial and resurrection. So John the Baptist (Baptist which Webster defines), one who believes emersion is the only mode of baptism. So John baptized Jesus, and he became a Baptist and His disciples were Baptists, for John baptized them. So Jesus organized a Baptist church. All other churches were organized in opposition to Christ's church.

2. He is precious to His saints, I Peter 2:7, "Unto you therefore which believe He is precious." Yes doubtless, and I count all things but loss for the excellency of thy knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and do count them as refuse that I may win Christ. So He was precious to Paul, He counted all things but loss for Christ.

### II. He Is Precious to His Saints:

1. On account of His love, John 3:16, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." II Cor. 5:14, "For the love of Christ constraineth us." That is, He holds us back when we are ready to do wrong, and constrains us to go forward in His cause. The trouble with us, we hold back too much when we ought to go forward. He is precious (2) on account of His grace, Eph. 2:8, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." If by grace it cannot be by any other means. If we have to do anything for life and salvation, then it cannot be a gift. Titus 2:11, "For the grace of God which bringeth salvation hath appeared to all men." In other words, all men have seen it is of grace and not by works. Titus 3:5-6, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour."

# PEARLS OF THE PACIFIC PRESENT NEEDS FOR THE GOSPEL

## Interest, Beauty and Needs on Two of Hawaii's Islands Are Described

### By An Evacuee Missionary

Those who love the Lord, and especially Southern Baptists, will rejoice to see detailed accounts from time to time of progress being made in mission work on the Hawaiian Islands by their representatives evacuated there from China and Japan; but it is well for us to first obtain as comprehensive a view as possible of conditions in that area. The Foreign Mission Board of the Southern Baptist Convention has some five hundred missionaries, working in sixteen different countries. The work in the Hawaiian Islands constitutes the Board's latest effort. It has grown until a new mission, the Hawaiian Mission of the Southern Baptist Convention, has now been formed. It was for this mission and the Foreign Mission Board that a survey of the Islands was made. Of peculiar interest are the two smaller of the five principal islands, which stand out in unusual beauty on the bosom of the great Pacific. These are Maui and Molokai.

Maui is known as the "Valley Island," deep valleys having been washed out by heavy rainfall in past years upon the soft lava and ashes of the high craters before there was time for vegetable growth, or due to the splitting of mountains when lifted up from beneath by volcanic forces. These beautiful valleys

dantly through Jesus Christ our Saviour."

3. He is precious on account of His redeeming power. Gal. 3:13, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." So Jesus paid it all, all the debt we owe; sin had left a crimson stain, He washed it white as snow.

4. He is precious on account of His words. John 6:68. When some had left Jesus, on account of His teaching He said to the twelve, "Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. The words of the Lord are more to be desired than gold; yea than much fine gold; sweeter also than honey and the honeycomb." Heb. 4:12—"For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

5. He is precious on account of His promises. They are many and rich unto us. See the commission of Jesus, Matt. 28:19-20. That He will be with us unto the end of the world, and if Christ be with us, who can be against us? Again Christ said, "He that believeth on me, hath everlasting life and shall never come into condemnation, but is passed from death unto life." What a blessed thought, we shall not be condemned at the last day; but He will say unto us, "Well done thou good and faithful servant; thou has been faithful in a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord."

6. He is precious on account of His name. Matt. 1:21—"And thou shalt call his name Jesus; for He shall save His people from their sins." Not from sinning, but the effects of sin, the hell penalty of sin, from everlasting punishment. Precious name, oh how sweet; hope of earth and joy of heaven. Through Him we shall enter heaven, where every day will be full moon, every month harvest, every year a jubilee, every age full manhood. Oh, blessed eternity, what a meeting it will be when we all get home. Halleluiah, praise the Lord forever and ever.

J. E. LOWE,  
Crystal Springs, Miss.

and mountain sides are now covered with low jungle growth, or trees. The towering extinct 10,000-foot Haleakala Mountain with its great 21-mile circumference crater passes up into, or above the white clouds; and there are broad rainbows which add beauty to this and the other islands of this "Paradise of the Pacific." Sugar cane plantations and cattle ranges cover regions that are not too steep for cultivation. The Island's area is 728 square miles, population 47,000. Of these, 5,500 are Buddhists, 2,500 church members. There are more people of Japanese descent than any others; but one also finds Hawaiians, Filipinos, Porto Ricans, Chinese and Caucasians, as on the other islands. Again there is a dearth in evangelistic fervor, as on other islands. Not a few Christians expressed concern because of this. The Island is rich and prosperous, the towns and cities beautiful and well-governed, but Christ and His Word are neglected on this, one of the gems of the Pacific.

Molokai is a long island, having an area of 260 square miles and a population of 5,500. It is known as the "Friendly Island" because it has a larger proportion of Hawaiians, who are known for their friendliness. While Maui cultivates almost exclusively sugar cane, Molokai specializes on pineapples, eight big barge loads being shipped every week to Honolulu to be canned. Pineapples prefer high altitudes and can grow on little water, while sugar cane requires much water and is raised on the lower levels of the Islands. It is worth a trip to Molokai to look down from the highway, from a great cliff, onto the beautiful, serene plain below, located on the leeward side of the island, where the well-known leper colony of the Territory is located. This modern, but isolated, medical center, with its electric lights, asphalt highways, schools and churches marks a great contrast in the treatment received by lepers before Christianity gained influence on the Islands, when lepers were forced to live as best they could by eating nuts and fruits which had to be found on a desolate coast of another island.

We were received cordially by prominent people on the Island, but they showed little interest in the spiritual welfare of the various nationalities living there. Dry and desolate, Molokai is not a desirable place to live, but has Christians who need strengthening; also many without salvation. When an enlarged irrigation project is completed, the population will increase. The many Japanese are nearly all Buddhists. Heathen temples and Japanese language schools, usually connected with the temples, are many and prominent. There are churches at many places, especially in the country districts, but few attend these; some because not a few people have moved into the towns. Aggressive evangelism is lacking throughout the Island. There is not a single resident white minister on the whole Island. But two Mormon elders reside there and are leading many astray.

This island presents a real need and opportunity for a Baptist missionary family, who would be able to count for much in the building up of neglected Christians and in the saving of Hawaiians and others who are settling on Molokai in increasing numbers. Though regarded by residents of the other islands as an undesirable place to live, Molokai is vastly better than many localities in foreign lands where missionaries live and labor.

CHARLES A. LEONARD, SR.,  
Williamston, N. C.

To Relieve  
Misery of  
**COLDS**  
take **666**  
LIQUID, TABLETS, SALVE, NOSE DROPS

# CHINA

## Sam Welles

### Religious Editor of Time Magazine

Christianity in China in 1941 is the story of a come-back almost incredible to those who remember its plight there in 1927. In that year missionaries were hounded down the Yangtze by Chinese revolutionaries who unjustly stigmatized them as "the running dogs of imperialism." But in 1941 Chinese Christians are playing a major part in what historians some day may well call the most significant development of the twentieth century: the transformation of China, the world's most populous nation and potentially its greatest.

No one can squeeze into a handful of words all that Christianity is doing in and for war-torn China. But here are a few glorious, unforgettable facts:

(1) The invasion forced eleven of the thirteen Protestant mission colleges to move their campuses inland, sometimes hundreds, sometimes thousands of miles. Students and faculty members took away on their backs whatever stray bits of equipment they were able to salvage, started anew almost from scratch. Even so handicapped, the combined 1940-41 enrollment is a record of 7,734, up twenty per cent from peace time 1936-37.

(2) Four-fifths of all the American citizens now in Free China are church workers. So valuable does the Chinese government consider them that it not only publicly invites all missionaries forced to leave Japanese-held areas to come to the interior, but offers them free transportation. Chinese officials, business men and visitors must wait bookings on the crowded planes, while missionaries are given seats.

(3) The National Christian Council of China has treated over 500,000 wounded Chinese soldiers since January, 1940. The Y. M. C. A. has put 120 stations into the consciousness and gratitude of millions of Chinese.

Of course, the difficulties Christianity still faces in China are legion. Some of them: the disruption of regular parish life in the Japanese-occupied regions because so many Chinese have fled to the interior; the tremendous physical destruction of church property; inflation, which has skyrocketed missionaries' living costs and drastically cut church endowments; Japanese hostility to Christianity in occupied China.

Only about 4,000,000, or 1 per cent, of China's 400,000,000 citizens, are Christians. But it is a 1 per cent which, from Methodist Chiang Kai-Shek and Madame Chiang down to humble coolies, is influential out of all proportion to its numbers.—The Religious Digest.

—BR—

"We ought to hate sin with all our power, because it was sin that crucified Jesus. Sin is not a mere mistake: it is the thing that crucified the Son of God." —J. Clyde Turner.

# Girls! Don't forego this help because of an old TABOO

Just because an outworn modesty forbade discussing such subjects, is no reason why you should drag yourself through days of cramp-like pain each month without seeing whether CARDUI may aid you.

For 62 years many girls have sought relief in CARDUI's 2-way help. Some take it as a tonic: it usually stimulates the appetite, aids digestion by increasing the flow of gastric juices; thus it helps build energy and resistance for needed days. Or you may prefer to take it, as directed, 3 days before "your time"; CARDUI then often aids in relieving functional pain.

This time try CARDUI.



**VITAL MUSIC FACTORS IN  
EVANGELISTIC SERVICES**  
(Paper prepared by Rev. C. E. Patch,  
for State Evangelistic Conference)

**The Song Leader—His Qualifications:**

1. A consecrated Christian. He is the leader of a talented group with all their tempers and temperaments, with some who sing with heavy hearts, some who are tired, some physically sick, and some mentally or spiritually sick. No one but a consecrated Christian can inspire and lead his helpers in the song service.

2. A lover of people. He must love people in order to overcome the harsh sounds that seem to burst upon his ears. The lack of musical expression. The failure of the "revival" choir to respond to his leadership. These and other musical deficiencies must be overcome by his love of and for people.

3. He must be well versed in the Scriptures and in the Doctrines of the Church. Some of the most dangerous heresies in the world are taught through the "out-law" song book. The song leader must be able to choose and lead songs that ring true in the heart as well as sound harmonious to the ear.

4. He must know music and be able to interpret it. Some songs should be sung at a fast tempo, others slowly. A good leader knows the tempo that a song should be sung and sings it at that tempo. He must know music history and music appreciation. Without this knowledge he cannot properly interpret a song.

5. He must know how to direct. Directing is not slinging arms around and shaking legs and weaving bodies. Jazz hounds follow that procedure. It has no place in the church. With the choir the slightest motion of hand or head and even the expression on his face should find expression in the tone of their voices.

6. He should be humble. Let others sing the solos. Get others to sing the special parts. Use quartets, trios, duets, but don't be a member of the special group.

7. It is alright for the song leader to have a good voice, and use it. But it is not essential. The leader sings from his heart, his soul, and his message will bear fruit for God even though the music critics laugh at his "cracked voice."

**The Pianist**

1. A Christian who puts the church program first. Who can quietly start playing while the late comers and gossips get ready for the service. Who will be willing to MAKE the soloists' and singers' performances a success, without getting one bit of credit for it. One who by right is first but who is by present usage last. One who can play the same hymn four different ways, each to interpret a verse of that hymn.

2. The pianist must be an accompanist. One who feels the mood of the director. One who can sense a danger long before the congregation and by playing save the hymn from being "ruined," louder, or softer, or slower, or faster, and incidentally save the director or soloist from embarrassment.

3. The pianist must love church music. No jazz player can interpret the great hymns of the church. It is a special art that will not mix with any other art.

4. The pianist must be one whom the people like and whom the choir respects for self's sake as well as for music's sake.

5. The pianist must be a lover of souls.

One who rejoices when some one comes to a saving knowledge of the Lord Jesus, and thinks of playing the instrument of music to open the hearts and minds of people for the message of the pulpit.

**Other Use Of Talents**

1. The song leader and the pianist should use their talents to reach the lost between services as well as during the service. Their talents peculiarly fit them to reach other artists. Not only musicians, but specialists in any realm. They know the value of training, of practice, of consecration, as well as the nerve wrecking effects of long hours given to a task. So they are prepared to minister to a group that few other people understand.

**The Place of Music In The Evangelistic Service**

1. It is not a side issue, but a vital part of the service. In the beginning of the service MUSIC furnishes the atmosphere of worship. It is the great unifying force. It is praise, prayer, admonition, encouragement, preparation. "Enter His court with praise." "Admonish one another with spiritual songs and hymns." "Bring me a minstrel that he may play for me." "David in the Psalms out a great song service?"

2. At the close of the service it is invitational. Nothing can take the place of a great invitation song. The invitation is often rejected because the wrong song (or the right song, sung wrong) was used. A quiet, prayerful, earnest singing of a song is a combination feared by Satan.

**The Singer and The Preacher**

1. Each must respect the other. The singer is in the thinking of the people, in a secondary place, but the preacher knows that the singer plays a vital role in the success of the service. The singer usually more than meets the preacher half way. He works to prepare the people for the message. True, some few singers are guilty of doing lots of talking when they should be singing. But it is likewise true that some song services are ruined by the preacher shaking hands, looking bored, or otherwise disrupting the song service. The singer and the preacher must respect each other.

2. They should help each other. By prayer. By testimony. By private conversations. By enlisting others. The preacher helping to get the best singers. The singer enlisting soul winners.

3. The singer and the preacher should be CO-EQUAL in the work and in the sharing of the financial returns of the evangelistic campaign. No other class of song leader should be considered for a revival but that class that is spiritually, mentally, morally, and otherwise the equal of the preacher. Many prison doors have been opened by the singing Silases of the world.

**Music Suitable for a Revival**

1. Soul stirring. Nothing short of classic music will stir the souls of people. If it makes your feet move while your soul stays still, and your head sway while your heart feels not, it is not suitable for a revival.

2. Singing school music has its place (can't tell you where it is) but certainly it has no place in a revival. Songs that sing a message into the hearts of people are what we need.

3. Songs that are theologically sound. Songs that have grown out of great personal experiences. Songs that reach down into you and pull at your heart strings. Songs that are found only in the great song books of the church.

4. Sob stuff has no place in the song service. Songs that point us to the Lamb of God. Songs that challenge us to better living. Songs that make us bow our heads and pray for ourselves and others. Songs that help us to praise God. These are the songs we need.

5. To get the right type of music you must purchase the right type of song book. The Broadman Hymnal is one

of the best we have ever had. But at least 8 or 10 two hour practice sessions should be held before trying to sing the many old and new songs in it suitable for a revival.

**A Personal Word**

Allow me in closing to say a word about the selection of hymns and songs. A song service includes the part before the sermon and after the sermon. There are several definite elements that should all or in part be in each service, depending upon the message and upon the invitation of the preacher. Praise, prayer, admonition, consecration, encouragement, challenge, invitation, comfort, vision. These words written in large letters and placed before us will help us to select the right songs to balance a song service.

1. Prayer—"My Prayer," "Pass Me Not," "Speak to My Heart."

2. Praise—"All Hail the Power," "Come Thou Almighty King," "Glory to His Name."

3. Admonition—"Onward Christian Soldiers," "Rescue the Perishing," "Yield Not To Temptation."

Consecration—"Breathe on Me," "Ready," "I Am Thine, O Lord."

Encouragement—"When the Mists Have Rolled Away," "Where We'll Never Grow Old," "What A Friend We Have In Jesus."

6. Challenge—"Loyalty to Christ," "Something for Thee," "Am I A Soldier of the Cross."

7. Comfort—"In the Hour of Trial," "I've Found a Friend," "Jesus, Lover of My Soul."

8. Vision—"Majestic Sweetness," "The Great Physician," "When I Survey."

9. Invitation—This song will depend upon the sermon and the invitation. Sometimes it will be consecration; missionary; confess Christ as Savior. Careful and prayerful, though sometimes quick decisions are necessary if the appropriate song is sung at the close of the service.

**—BR—**

Stonewall Jackson said: "I never use liquor. I am more afraid of it than of Yankee bullets."

**NORTHWEST MISSISSIPPI BAPTIST  
PASTORS WILL MEET AT  
SARDIS, OCTOBER 13**

The following is the program of the Northwest Mississippi Baptist Pastor's Conference meeting at Sardis, October 13, 1942.

- 9:45 Prayer and Praise—A. T. Cinnamond.
- 10:30 Christianity and the Racial Problem—W. E. Lee.
- 10:00 Reports from Pastors present.
- 11:00 General discussion of above.
- 11:15 John 6—J. B. Middleton.
- 11:40 General discussion.
- 11:55 Miscellaneous.
- 12:10 Fellowship and lunch.
- 1:15 Prayer and praise.
- 1:30 John 7—J. H. Sherman.
- 1:55 General discussion.
- 2:10 John 8—E. C. Horton.
- 2:35 General discussion.
- 2:50 Miscellaneous and adjournment.

**—BR—**

"I never knew until I got a car," said the bishop, "that profanity was so prevalent."

"Do you hear much of it on the road?" "Why," replied the bishop, "nearly everybody I bump into swears dreadfully."

**—BR—**

Someone has said that to make life dramatic, all one has to do is to tell the truth. Truth is certainly allied with all sorts of bravery, and it often requires heroism to speak it. It is a courageous, soldierly element in life's every-day course.

The self-made man hasn't been made yet.

**Calotabs**

Next time you need calomel take Calotabs, the improved calomel compound tablets that make calomel-taking pleasant. Sugar-coated, agreeable, prompt, and effective. Not necessary to follow with salts or castor oil. Use only as directed on label.

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D. T. CRAWFORD



JUDSON CHASTAIN



W. L. MEADOWS

## 1943

Three Months' Soul Winning Crusade, January 24-April 18—six associations, 100 churches, 175 preachers, and 23,000 Mississippi Baptists will be engaged EACH week for TWELVE weeks in a mighty, intensive soul-winning effort!

Prayer, preaching, publicity, will be part of the preparation.

An association-wide census, a study course in soul-winning, and Andrew Clubs will add to the gathering momentum.

Conviction for and confession of sin; reclamation of backsliders; salvation of the lost, and strengthening of the saved will result!

America is today much like Israel of old—"And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: YET HAVE YE NOT RETURNED UNTO ME, SAITH THE LORD.

"And also I have withholden the rain from you, when there were yet three months to harvest; and I caused it to rain upon one city, and caused it not to rain upon one city: one piece was rained upon and the piece whereupon it rained not withered.

"So two or three cities wandered unto one city, to drink water; but they were not satisfied: YET HAVE YE NOT RETURNED UNTO ME, SAITH THE LORD.

"I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them: YET HAVE YE NOT RETURNED UNTO ME, SAITH THE LORD.

"I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: YET HAVE YE NOT RETURNED UNTO ME, SAITH THE LORD.

"I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: YET HAVE YE NOT RETURNED UNTO ME, SAITH THE LORD.

"Therefore, thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel." Amos 4:6-12.

We present members of the 1942 Evangelistic Committees, with the exception of Dr. W. A. Sullivan and Dr. G. O. Parker (whose pictures were not available) who have had much to do with shaping the details of the Crusade. They are spiritual leaders. We thank them, and all of you, for the consideration and emphasis to this movement for:

### BRINGING OUR MISSISSIPPI BACK TO GOD—

Yours in His love,

D. A. McCALL, Director of Evangelism.



F. M. PURSER



F. K. HORTON



L. E. GREEN



W. L. COMPERE



H. L. MARTIN